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THE JOURNAL OF THE MOSCOW PATRIARCHATE

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ST. JOHN CLIMACUS AND ST. JOHN OF DAMASCUS

St. John Climacus was born c 570 of St. Xenophon and St. Mary (feast day, January 26/February 8). At the age of 16 he became a monk of the monastery at Mount Sinai. Spent 40 years in a wilderness in feats of silence, fast, and prayer. At the age of 75 became hegumen of the monastery at Mount Sinai. During the several years of his administration, he wrote the book called *Ladder to Paradise* which treats of the attainment of spiritual perfection. Feast days—4th Sunday of Lent and March 30/April 12.

St. John of Damascus (675-749) was a staunch defender of holy icons from iconoclastic heresy. He was sentenced to prison and his right hand was cut off, but he was miraculously cured by the Holy Theotokos. In the end of his life he wrote many books on theology, including his famous *Fountain of Wisdom* and other books, as well as the *Ladder to Paradise*.

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EASTER MESSAGE
of His Holiness ALEKSY II,
Patriarch of Moscow and All Russia
to the Archpastors, Pastors, and All the Faithful Children
of the Russian Orthodox Church

The Day of Resurrection! Let us be illumined with the solemn feast! Let us embrace one another. Let us say: Brethren! And because of Resurrection let us forgive all things to those who hate us. (From the Hymns of Holy Easter) Jesus having risen from the grave, as he foretold, hath given unto us life eternal, and great mercy. (Hymn of the Easter Matins)

CHRIST IS RISEN!

This sacred, salutary and radiant night heralds the light-giving Day of the resurrection of all granted by Christ the Life-Giver to all the world!

What can be more bright and joyful for a Christian than confidence in Eternal Life in Christ and with Christ! The Resurrection of Christ gives us this hope and this joyful confidence.

St. John the Theologian, the holy apostle of love and evangelist, witnesses: *For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life* (Jn. 3.16). And we acquire this eternal life in the Resurrection of Christ.

"Now are all things filled with light: heaven, and earth, and the places under the earth. All Creation doth celebrate the Resurrection of Christ, on whom also it is founded" (Hymn of Canticle II of the Easter Canon). Angels in heaven sing doxology, people on earth rejoice, demons tremble in fear, for the original beauty and adoption by God are being returned to the Universe, for truly Christ is risen!

Most Reverend Archpastors, beloved Fathers, Brothers and Sisters! This Easter is the most remarkable feast as it coincides with the Annunciation of the Most Holy Virgin. The Annunciation and Easter are the beginning and the crown, the accomplishment of our salvation in Christ. The Annunciation and Easter are the two stages of one and the same Great Mystery. And today, all creatures on earth and in heaven delight in particular joy, and all things in the Universe are filled with exclusive glory.

St. Gregory Thaumaturgus, Bishop of Neocaesaria of the 3rd century, exclaimed in his oration on the Annunciation: Rejoice, the Gracious One, the Source of Light which illumines all who believe in Him! Let us appeal to the Most Pure One: Do not forsake us, who fall down before Thee, O the Most Holy Virgin! Beseech thy Son to bestow peace and harmony to people of our Fatherland. Strengthen us for zealous adherence to our Risen Saviour and Lord.

My dear! Among the great assembly of the luminaries of faith and piety who today glorify the Resurrection of Christ the Saviour together with us, there is our God-bearing Father, St. Serafim of Sarov, the Miracle Worker of all Russia. All his life was a prayerful contemplation of the Resurrection of Christ. And today St. Serafim is here with us by his righteous relics and celebrates Easter together with us. And we recall his wonderful gift of love to all people and his invariable and filled with Easter joy greeting with which he addressed every man who came to him: "My joy, Christ is risen!"

The Lord judged us to live in the years which determine the fortunes of our country and its future. In this troubled time, many of us lack peaceful and creative spirit—the spirit of humility and love. How timely sound today the words of zealous Serafim: "My joy, I pray you to acquire the spirit of peace, and then thousands of souls around you will be saved." May the Lord, through the prayers of St. Serafim, grant this spirit of peace to our hearts and help us overcome all the disorders.

The great feasts of today are the feasts of reconciliation and unity of all in our Lord and Saviour, for in Christ, as St. Paul says, *there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all* (Col. 3.11). St. Paul calls us: *And do not grieve the Holy Spirit of God, in whom you sealed for the day of redemption. Let all bitterness and wrath and anger and clamour and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you* (Eph. 4.30-32).

May the joy of Easter be a source of peace, mutual understanding, tolerance, brotherhood, constructive work, and unity so desired by all of us.

I call upon you to render your zealous and sincere ministry to our Mother Church and to our dear Fatherland so that all of us could, in unity and harmony, witness before the world that Christ is risen indeed.

Beloved in the Lord Most Reverend Archpastors, God-loving pastors, pious monks and nuns, dear brothers and sisters—children of the Mother Church in our country and abroad! I wholeheartedly greet you with the great and salutary feast of the Resurrection of Christ! I also greet you with another great feast—the Annunciation of the Most Holy Virgin! May the Risen Lord, through the prayers of His Most Pure Mother, grant us welfare and success in all our good undertakings and initiatives.

Be faithful to Christ, keep your loyalty to the Mother Church, *have love for one another* (Jn. 13.35), do not abandon your neighbours, be tolerant, patient and merciful. Abide in the joy of Easter, and may it be perfect for all of you (Jn. 17.13).

**CHRIST IS RISEN!
HE IS RISEN INDEED!**

Moscow
Easter 1991

ALEKSY, Patriarch of Moscow and All Russia

To B. YELTSIN, Chairman of the Supreme Soviet of the Russian Federation

Esteemed Boris Nikolayevich!

With a feeling of deep satisfaction all the religious people of Russia welcomed the Law on Freedom of Conscience, adopted by the Supreme Soviet of the Russian Federation, the Law restoring a just attitude of the state towards believers, comprising a considerable part of the population of our republic. On behalf of all Orthodox Christians of Russia I want to express our sincere gratitude for your effort in the legislative sphere to protect the interests of the believers and assure their real equality with the rest of the population of the country.

In this respect I would like to draw your attention to article 14 of the Law on Freedom of Conscience of the Russian Federation, which reads that the republican state authorities have the right to announce, at the request of major religious denominations, the days of great religious feasts as holidays.

Some of our republics as well as many foreign countries with Christian traditions have laws according to which the overall number of official holidays include both civil and great religious feasts. Such great feasts in Russia for more than 1000 years have been the Nativity of our Lord Jesus Christ (Christmas) and Holy Easter. It is necessary to note that it would be extremely important for the Orthodox believers in Russia if Christmas, widely celebrated all over the world (in the Russian Orthodox Church the Feast is celebrated on January 7 according to the Julian calendar) becomes, starting from 1991, a national holiday in the Russian Federation. This act would be also supported by all sensible citizens of Russia. Holy Easter is always celebrated on Sunday, and we sincerely hope that the sad experiences of the recent past when the first day of Holy Easter was announced as working day will never be repeated. At the same time Good Friday coming the day before Feast of Holy Easter for all Christians is also the day of special veneration of the great sufferings of our Lord Jesus Christ on the Cross, to Russia, whose lot have been the greatest trials, this day is especially close and dear. That is why I am addressing to you the request to provide a possibility of making Good Friday a public holiday.

I am not speaking now of the two more great Christian feasts — the Baptism of Christ (January 19) and the Annunciation (April 7), since in 1991 they fall on a week-end.

I hope the above-mentioned question will find your support and the understanding of the Supreme Soviet of the Russian Federation.

Dear Boris Nikolayevich, let God give you everything necessary for the successful continuation of your selfless service for the good of our Motherland.

Faithfully yours,

*ALEKSY, Patriarch of Moscow and All Russia,
People's Deputy of the USSR*

December 20, 1990

STATEMENT OF PATRIARCH ALEKSY

With a great sorrow I learned about the events in Lithuania. It was especially deplorable to receive the information about bloodshed in the streets of Vilnius because on these days the Orthodox faithful received a great spiritual consolation: again the relics of the great man of prayer and intercessor of the Russian land St. Serafim of Sarov were begotten. But our great joy was troubled by the information about the suffering of our brothers in Lithuania. Yes, the majority of Lithuanians are Catholics. And because I am not a Catholic, but an Orthodox, I feel that I must express the attitude of my Orthodox Church to the events in Lithuania.

First of all I pray to the Lord to receive in peace the souls of the dead and to grant their relatives and neighbours that the Merciful Saviour would quickly heal the wounds of their souls and grant the consolation, which helps Christians to understand that

the Lord does not divide people into the dead and the living: for Him and in Him all are living.

I pray for those living that the Lord may help us to understand rapidly that only Love may be above Law, only Mercy is above Right and only Forgiveness in above Justice.

I am afraid that those days did not bring closer real civil peace in our country and our society. Russo-Lithuanian relations have suffered a new wound which may take many years to heal. Maybe the one who said that "we destroy for centuries and build only for years" is right?

Both sides made mistakes leading to the today's sorrow. I think that the Lithuanians will find their failures themselves and analyse soberly where and when they fell prey to the utopian spirit and nationalist *réverie*, and where they crossed the limits of the protection of their legitimate rights and started to hurt the rights of other people, which are no less legitimate.

I want to stress the mistake committed, as it seems to me, by the Soviet state structures. I think that from the very beginning the negotiations with Lithuania took the wrong route: the centre discussed with the republic its rights and powers, and the duties of the republic, but the focus of the whole discussion was to be devoted to the concrete situation of the Russian-speaking minority.

But this is the perpetual temptation and the eternal illness of statehood: the state is inclined to see automatically its own interests as the interests of people, and to understand the title of "state interests" first of all to be convenience and expedience in administration.

According to the understanding of the Church, the state should reconcile the interests of all groups of the population. Especially, in the today's world the state authorities have no right to accept a part of its citizens as an opposing force to be fought against with armaments.

I must say quite clearly that the use of military power in Lithuania is a great political mistake; in language of the Church it is a sin.

I say this not in order to condemn or to "stigmatize" anybody. In many other places of our Union the situation becomes analogous to the Lithuanian situation. I hope that our joint analysis, in a spirit of penitence, of the way leading to violence in the Vilnius streets, will help us to look for other ways in other parts of the country.

From the bottom of my heart I ask Lithuanians not to remember the evil inflicted on them and to pardon the offences in a Christian way.

I ask Russians living in Lithuania not to accept those days as the "days of victory". I ask them to remember (and I think that the majority of them understand this) that in Lithuania they will continue to live with Lithuanians, and that finally only through mutual respect and tolerance, through normal negotiations and a reciprocal recognition of their rights and duties can social peace be restored.

To the soldiers stationed in Lithuanian cities, I want to remind them of the words of St. John the Baptist to the soldiers who asked him for advice: *No bullying, no blackmail* (Lk. 3, 14). I ask you to remember that according to your own convictions, you are not in a foreign conquered country, but in your Motherland, that all people living there — Lithuanians, Poles, Russians, Ukrainians, Byelorussians — are your compatriots and citizens of your country.

I ask the President of our country to analyze as quickly as possible the causes of these events and to find the quickest way to prevent the broadening of the psychological gap between the opposing sides: it is quite evident that the consolidation of administrative and external unity may hide a real deepening of a mutual intolerance in the public consciousness.

To all the citizens of our country, I want to remind you of the idea of Serafim of Sarov, that the "way to the salvation of thousands around us runs through the acquisition of a peaceful spirit in each of us."

January 15, 1991

STATEMENT

On the tragic developments in the Gulf Region by His Holiness Patriarch ALEKSY of Moscow and All Russia

January 31, 1991

The escalation of the tragic situation in the Gulf region arouses deep concern and increasing anxiety.

The war is unprecedented in the scale of air warfare by the allied coalition forces, the powerful Iraqi rocket attacks, the belligerent ground operations involving both rockets and tanks. All this will inevitably result in increased bloodshed, multiple losses on both sides in terms of civilians and military personnel and the terrible destruction of residential and other civil buildings.

The situation is being aggravated by ecological disaster which is unprecedented in history and condemns the richest fauna of the Gulf to annihilation and may well lead to unpredictable consequences for the neighbourly countries and probably for other regions of the world.

The threat, made by the Iraqi side, of using nonconventional weapons including means of chemical and biological mass destruction, appears to be a great danger in the escalation of this conflict, and extends the sphere of pernicious consequences of military operations.

The use of methods of terrorism spoken about by Iraqi leadership and which may occur in any part of the world, can take the life of numerous people.

All these facts speak of the extreme danger for mankind, of the further escalation of military operations in the Gulf region, and prompt those who *seek peace and pursue it* (1 Peter, 3.11) to undertake effective actions to prevent the imminent global catastrophe.

We ardently pray for immediate cessation of hostilities and for the establishment of peace in the Gulf region.

In our appeal to the Lord of Peace (Ps. 21.29) we join our prayers with the prayers offered by Christians all over the world.

We are pleased to know that many of those who confess the Moslem faith offer their prayers for peace for which they also long.

The Iraqi aggression is a denial not only of Christian, but of Moslem ethics as well. Thus, it is necessary to withstand any attempts to represent the Gulf military conflict as an inter-religious one, as an antagonism between Moslems and Christians.

We express our solidarity with the Orthodox and other Churches in the Middle East and support the World Council of Churches, its member Churches and the Middle East Council of Churches in their efforts to promote an immediate ceasefire and a peaceful settlement of the conflict by all possible means.

We appeal to the belligerent parties to stop the massacre and through the League of Arab Countries and in accordance with the aim of the United Nations to find any other acceptable peaceful means to withdraw the Iraqi forces from Kuwait and settle this difficult conflict in a worthy manner.

And the God of love and peace shall be with you (2 Cor. 13.11).

The First Council of the Ukrainian Orthodox Church

On November 22-23, 1990, the Council of the Ukrainian Orthodox Church assembled in Kiev, the capital of the Ukraine. This first Orthodox forum to be held in the Ukraine, was attended by the ruling hierarchs of all the twenty dioceses of the republic, representatives of theological schools, monasteries, convents, the Kiev-Pechery and Pochaev lavras, clerics and laymen.

The First Council of the Ukrainian Orthodox Church was convened by decision of the Synod of the Ukrainian Orthodox Church in connection with the granting to it of the status of a Church independent in her government.

The opening ceremony was addressed by Metropolitan Filaret of Kiev and All the Ukraine. Greeting the assembly, the Vladyka said among other things that in conditions of broader democracy our Church had got greater opportunities for her service, for preaching the moral principles of communal life, for spiritual education of people. Thus, during the last two years, nearly three thousand parishes, several monasteries and convents, the Kiev Theological Seminary and several theological schools had been opened in the Ukraine.

The adoption of the new Law of the USSR "On Freedom of Conscience and Religious Organizations" gave the Church extensive opportunities for her educational activity, for opening Sunday schools, statements in the mass media, and active involvement in charitable and peacemaking activities.

Today our society is torn by political discord, economic disorder, and moral standards continue to drop. Therefore, now more than ever before it needs an effective assistance of the Church and expects her contribution to the cause of enhancing the spiritual and moral foundations of life.

Quite a few problems have also cropped up within our ecclesiastical life itself. Evil forces are shaking the church vessel: the Church is being split by the Uniates and schismatic autocephalists. The aims pursued by the destructive forces have nothing to do with the Church and her mission; these forces are far from being concerned about the salvation of human souls and concentrate on political ends and ambitions. This tense situation impels us, worshippers, to unite still further. By no means should we separate from each other on an ecclesio-national basis, because, being divided, we should suffer still more.

Therefore the main call of the First Council of the Ukrainian Orthodox Church became the call for uniting us, Christ's flock, in the fold of one Mother Church.

Everybody knows what events preceded the convocation of the First Council of the Ukrainian Orthodox Church, but we nevertheless think that it would be advisable to recall their brief history.

By decision of the Bishops' Council of the Russian

Orthodox Church held in Moscow on October 25-27, 1990, the Ukrainian Orthodox Church was granted the status of an independently governed Church. The reason for this significant event in the life of the Ukraine was the sharpening of the church situation in the republic. After a solemn celebration of the Millennium of the Baptism of Russ, to be more exact, from June 1899, representatives of the Greco-Catholic Uniate Church began to forcibly seize Orthodox churches. These unlawful actions naturally aroused discontent of Orthodox believers. A movement was launched in the republic's western regions for autocephaly of the Orthodox Church in the Ukraine.

During these troubled times the Metropolitan of Kiev and His Holiness the Patriarch in Moscow were repeatedly approached by clerics and laymen, chiefly from the western regions of the Ukraine, with a request to adopt autocephaly as the only effective counteraction to Uniates' vigorous expansion. It was at that moment, dangerous for our Church, that political forces in the western regions began to support particularly actively the Ukrainian Orthodox Autocephalous Church. This situation caused legitimate alarm among the hierarchs of our Church; the question arose of how to retain the Unity of the Holy Apostolic Church and the purity of Orthodoxy. For this purpose, on July 9, 1990, the episcopate of the Ukrainian Orthodox Church assembled in Kiev and adopted an official appeal to His Holiness the Patriarch and the Holy Synod of the Russian Orthodox Church on granting the Orthodox Church in the Ukraine the status of an independent Church. On July 16, 1990, the Supreme Soviet of the Ukrainian SSR adopted a Declaration on the Sovereignty of the Ukraine. But, as Metropolitan Filaret of Kiev and All the Ukraine and the Government of the Republic repeatedly declared in their statements, these two events are not connected in any way.

In dealing with this complex situation within the Church it was necessary to take due account of the political situation in the republic, the regional specifics, and, which was most important, to be guided by Orthodox canons. So much more that the worshippers' attitude to autocephaly was and is ambivalent; in the west it has quite a few supporters, while in the east of the Ukraine people are emphatically against autocephaly. Thus a situation was created in the Ukraine similar to that which arose in the republic following the October Revolution. At that time a certain category of clerics and, particularly, laymen came out for autocephaly of their Church. That Church enjoyed broad autonomy granted to her by the 1917/1918 Local Council. His Holiness Patriarch Tikhon of Moscow and All Russia sought to stabilize life of the Orthodox Church in the Ukraine precisely through this autonomy. Patriarch Tikhon's path has also been adopted now by His Holiness the Patriarch of Moscow and All

Russia and Holy Synod of the Russian Orthodox Church in an effort to settle the current differences. It was decided to set up a commission which would thoroughly study both the existing situation and the attitude to it of the clergy, laymen, Russians, Ukrainians, Byelorussians, and the theological substantiation of this new problem.

Orthodox hierarchs, clerics, monks and scholars — theologians, historians and philosophers — members of the commission headed by Metropolitan Yuvenaly of Krutitsy and Kolomna, studied both the actual situation in the Orthodox Church of the Ukraine and the canonical substantiation of the problem of autocephaly.

The commission considered and discussed in detail the historical division of the Russian Church in 1469 into two metropolies: the Moscow (from that time on the Russian Orthodox Church virtually became autocephalous) and the Kiev Metropoly, located outside the Russian state, on the territory of the Polish-Lithuanian state, and remaining under the jurisdiction of the Patriarch of Constantinople.

In 1686, the Kiev Metropoly, with the consent and blessing of the Church of Constantinople, went under the jurisdiction of the Patriarch of Moscow and All Russia. This act was a logical conclusion of the state reunion of the Ukraine and Russia, proclaimed by the Pereyaslav Rada in 1654. Following the February Revolution of 1917, the movement was launched for autonomy of the Orthodox Church in the Ukraine.

As has already been said, the 1917/1918 Local Council of the Russian Orthodox Church granted broad autonomy to the Ukrainian Orthodox Church. The Ukrainian Church Council, held in Kiev in May 1918, elected Metropolitan Antony of Kharkov Metropolitan of Kiev and Galicia. At the end of 1919 Metropolitan Antony emigrated to Yugoslavia, and thereupon St. Tikhon, Patriarch of Moscow and All Russia, appointed the first exarch to the Ukraine — Metropolitan Mikhail Yermakov († 1929).

This brief information relating to the history of the Ukrainian Orthodox Church was brought to the attention of participants in the church forum on the first day of its work. And they repeatedly turned to these historical facts throughout the Council's session. The Orthodox forum lasted two days. To ensure its successful work, the Council's secretariat, editorial and mandate commissions were formed. The following agenda of the First Council of the Ukrainian Orthodox Church was suggested:

1. discussion of the Statute of the Ukrainian Orthodox Church;
2. discussion of the Statute of parish councils;
3. adoption of the Decision and Address of the First Council of the Ukrainian Orthodox Church.

It is not fortuitous that in those days difficult for Orthodoxy in the Ukraine the adoption of the Statute of the Ukrainian Orthodox Church became the principal task of the first Church Council. It should be pointed out that underlying it are the fundamental principles of the Statute of the Russian Orthodox

Church, since the latter was adopted by the Local Council of the Russian Orthodox Church as the law common to the entire Church. The new Statute was also discussed and approved by the Bishops' Council of the Ukrainian Orthodox Church on October 29, 1990. What were the Council's main aims in adopting the new Church Statute? The first and, perhaps, the principal aim was to put an end to the erring of the

Orthodox clergy and believers towards schism. Second — struggle for the purity of the holy Orthodox faith, the faith of Prince St. Vladimir, the host of saints and martyrs of our Church, and also maintenance of the validity of church canons. The adoption of the new Statute of the Ukrainian Orthodox Church gives our Churches the right to enjoy the status of a juridical person. This, in its turn, means that a church community and church property obtain protection, the Church gets the status of an official body and other legal guarantees following from this.

The main issue — adoption of the status of the Ukrainian Orthodox Church — was actively discussed by participants in the Council — hierarchs, clerics and laymen.

Particularly heated was the discussion of the issue of the participation of representatives of the Ukrainian Orthodox Church in the work of Local Councils of the Russian Orthodox Church. The clergy and laity of the Ukraine will take part in the work of Councils of the Russian Orthodox Church since these deal with issues related to the entire plenitude of the Church: canonization of saints, international church dialogues, election of the Patriarch, etc.

Also discussed was the question of hierarchs' powers in granting awards to the Church servants who distinguished themselves in one way or another.

The Council resolved: the ruling bishop has the right to award clerics with up to a pectoral cross, while higher distinctions and awards lie within the competence of the Metropolitan of Kiev and All the Ukraine.

The First Council of the Ukrainian Orthodox Church considered also issues related to book-printing, organization of church libraries, development of the network of Sunday schools, forms of catechization, etc. As Metropolitan Filaret of Kiev and All the Ukraine pointed out, all the set issued and tasks can be accomplished if the hierarchs, clerics and laymen proceed from their practicability and not from naive illusions on this score.

After a detailed discussion the draft Statute of the Ukrainian Orthodox Church and the Statute of Parish Councils were adopted, taking into account the amendments submitted.

Having thoroughly considered and studied delegates' wishes, the Church forum also adopted the Decision of the Council of the Ukrainian Orthodox Church and Address to the Clerics, Monks and Nuns and All Faithful Children of the Ukrainian Orthodox Church.

When the work of the First Council of the Ukrainian Orthodox Church was nearing completion, the floor was taken by Metropolitan Filaret of Kiev and

All the Ukraine. He pointed out that the work carried out by the delegates of the Orthodox Council — a comprehensive discussion of the complex present-day Church situation in the Ukraine, as well as the adoption of the Statute of the Ukrainian Orthodox Church and of the Statute of Parish Councils — fully enables the Ukrainian clergy and laymen to pursue independent activities in serving the Church. Now that the work of the Council has been completed, they are faced with the most responsible task: to explain to the flock the essence of the new Statute of the Ukrainian Orthodox Church — the status of an independent Church. For our Church's relationships with those who have deviated to schism, who are not firm in their religious convictions, will depend on how successfully we shall do this. Schismatics-autocephalists, Uniate Catholics loudly declare that Christ is one and therefore He may be prayed to in different ways. Indeed, Christ is one. But He is one in the Church, and not outside the Church. If people understand that salvation can be obtained only here, in our one Holy Catholic and Apostolic Church, the present-day complex situation in the Church and political trends in the republic will likewise be assessed in a different way.

Vladyka Filaret also pointed out that independence of the Ukrainian Orthodox Church does not at all mean severance of relations with this or that Church. Independent is not the one who is separated, isolated or hedged off from others. After all, we, Orthodox Christians, say in the "Creed", that we believe in one Holy

Catholic and Apostolic Church and therefore will not tear Christ's body to pieces and will not allow anyone to do it. This is a wrong, unchristian path. We will maintain prayerful ties with all Local Churches, for all are one in Christ — Greeks, Romanians, Russians, and Ukrainians. And if we proclaim unhypocritically that for Christ there is neither Greek, nor Jew... Barbarian, Scythian (Col. 3.11), let us then translate this into our practical actions. This postulate should become the core of the definition of the Ukrainian Orthodox Church as an independent Church. This independence of ours should become virtual. We must try and properly organize the economic activity of our Church and as soon as possible. This work for gaining church independence in reality includes establishment of candle factories, church printing houses, icon-painting workshops, production of church plate and utensils. One of the main problems is still that of personnel, the education of pastors — real prayer-makers, spiritual, honest, faithful to Holy Orthodoxy. Labour and labour alone in the vineyard of Christ will help us to hold out in the crucial hour.

May God grant us all, to the measure of our strength and abilities, the possibility to serve for the good of the Ukrainian Orthodox Church, our people, all peoples in the country and of the rest of the world and not forget that we, all of us, are children of one Motherland. May the Lord help us in these good works!

Z. GAVRILENKO

On the State of Communities of the Ukrainian Orthodox Church in Ivano-Frankovsk and Ternopol

Communities of the Ukrainian Orthodox Church in these two regional centres of the Western Ukraine have found themselves in an extremely difficult position. At present the Ukrainian Orthodox Church has not a single church building in Ivano-Frankovsk and Ternopol. Divine services are conducted in small rooms in the buildings of diocesan administration. They are so overcrowded (sometimes divine services are attended by hundreds of peoples) that many parishioners, particularly elderly people, faint, and in such cases ambulances have often to be called. All attempts of the Orthodox clergy and laity to change the situation have so far been in vain.

By the 1990 the Ukrainian Orthodox Church had seven churches in Ivano-Frankovsk. In March-April of that year the city authorities distributed the available church buildings among the Orthodox and Greek Catholics. Most of the churches were handed over to the Ukrainian Greek Catholic Church. The Orthodox community was given the Church of the Protecting Veil of the Mother of God. But the situation

continued to deteriorate—by summer the Church of the Protecting Veil had been seized by the Autocephalists, and so the Ukrainian Orthodox Church became completely deprived of parishes in Ivano-Frankovsk. Many-months' petitioning to the City Executive Committee authorities by representatives of the Ukrainian Orthodox Church, who were headed by Archbishop Feodosy of Ivano-Frankovsk and Kolomyia, yielded no result—the local authorities failed to settle the problem promptly. At best, the community of the Ukrainian Orthodox Church numbering thousands of worshippers (in Vladyka Feodosy's opinion, the flock of the Ukrainian Orthodox Church accounts for at least one-fourth of the city's 240,000 population) was offered mansions and sports halls, i. e., buildings totally unsuitable for divine services. Orthodox believers' discontent resulted in a number of hunger strikes. In late October and the middle of November several groups of clerics and laymen took part in two three-day hunger strikes. The community of the Ukrainian Orthodox Church was offered two

church buildings (former Roman Catholic churches). But the situation was exacerbated by the fact that one of these buildings, currently occupied by the city archives, can be turned over to the Ukrainian Orthodox Church only in a few years, after new premises for the archives have been built; the other building, which until recently has housed an arts museum, is now under repairs, and Vladyka Feodosy was promised to be given only a part of the building which is virtually unfit for divine services. Besides, the Ivano-Frankovsk Roman Catholic community which, though not numerous (several dozen people), has a rather spacious church, puts in a claim for the building of the former museum. This situation led to a third, the longest and most massive hunger strike of representatives of the Ukrainian Orthodox Church, started on December 6, 1990. The hunger strike, in which more than 40 clerics and laymen took part, was headed by priests Mikhail and Vladimir Shuvars.

The continuous hunger strike in the building of the City Executive Committee is going on for the second month already. Archbishop Feodosy, participants in the hunger strike, and worshippers of the Ukrainian Orthodox Church are attacked by Greek Catholics and the local press. The act of protest by the Orthodox community of Ivano-Frankovsk has won massive support outside the diocese. Groups of clergymen and laymen arrived to the city from Lvov, Ternopol, Khmelnytsky, Lutsk and Poltava to express their solidarity with the strikers. A number of Moscow parish communities responded to the situation in the Ukraine with letters of protest addressed to the local authority bodies of Ivano-Frankovsk. A group of participants in the Congress of People's Deputies of the USSR called upon all Ivano-Frankovsk believers to help the community of the Ukrainian Orthodox Church now in distress and settle the existing problems in the spirit of brotherhood.

However the situation remains extremely tense. To this day the Orthodox community of Ivano-Frankovsk is deprived of parishes, whereas all other more or less big religious communities of the city have churches at their disposal. Attempts of representatives of the Department for External Church Relations of the Moscow Patriarchate to help the Orthodox brothers in Ivano-Frankovsk were interpreted as "Moscow's interference in the affairs of the Ukraine." The pressure being brought to bear upon the worshippers of the Ukrainian Orthodox Church, who take part in the hunger strike, is being intensified.

Early in 1990 the Ukrainian Orthodox Church had three churches in Ternopol and only one of them (the Nativity Cathedral) remained at her disposal in autumn; the other two went to the Uniates and the Autocephalists. But in September the dean of the Cathedral, priest Valery Kudryakov, went over to the autocephalists and seized the Cathedral. Only a small building of the diocesan administration, located next to the Nativity Cathedral, was left to the community of the Ukrainian Orthodox Church. For several months clergymen and laymen of the Ukrainian Orthodox Church were being subjected to outrageous attacks by priest Valery Kudryakov and his henchmen. The Autocephalists broke windows in the administration building, damaged vehicles belonging to the diocese, insulted worshippers, provoking them to clashes. Outrages by supporters of the Ukrainian Autocephalous Orthodox Church were committed with a silent connivance of MVD (Ministry for Internal Affairs.—*Tr.*) bodies. Attempts by representatives of the City Executive Committee to seal up the Cathedral temporarily pending some decision, were to no purpose, because each time Valery Kudryakov tore off the seals and forcibly occupied the building. The intolerable situation led to a hunger strike of the faithful of the Ukrainian Orthodox Church at the end of December 1990. Representatives of the City Executive Committee asked them to suspend the strike and entered into negotiations with Archbishop Lazar of Ternopol and Kremenets, in an attempt to solve the problem in a spirit acceptable for the community of the Ukrainian Orthodox Church.

On January 2, 1991, the City Executive Committee adopted a decision on a joint use of the Nativity Cathedral by worshippers of the Ukrainian Orthodox Church and the Ukrainian Autocephalous Orthodox Church. Valery Kudryakov was transferred to another parish outside Ternopol. However, the Autocephalists wreck the implementation of the above-mentioned decision, continuing to hold the cathedral in their hands. The situation remains crucial for the community of the Ukrainian Orthodox Church: there is no place for divine services; the believers celebrated Christmas in the small rooms of the diocesan administration.

Commissions of the Supreme Soviet of the Ukraine arrived from Kiev and are currently working in Ivano-Frankovsk and Ternopol; they are authorized to settle the vexing problems of relationships between local religious communities. The situation remains alarming and obscure.

Services Conducted by His Holiness Patriarch ALEKSY II

On November 21, 1990, the Feast of St. Michael the Archangel, His Holiness Patriarch Aleksey II of Moscow and All Russia visited the St. Michael the Archangel Church in Troparevo, a Moscow district, where he celebrated Divine Liturgy, assisted by Bishop Viktor of Podolsk. After the divine service His Holiness delivered an oration in which he said among other things:

"I felicitate you on the patronal feast and rejoice at the fact that the Lord has granted me another opportunity to conduct a divine service in this church which is being renewed through the labours and cares of the Father rector, churchwarden and all parishioners, who by their love, contributions and zeal are restoring the beauty which was destroyed, desecrated and which by God's grace is being augmented again. We pray to God that the churches to which we are giving a new lease of life and to which we are restoring their former grandeur and beauty may become schools of faith and piety, morality and spirituality. So that we may grow in the Lord, so that we may leave church strengthened in our determination to perform good deeds, strive for spiritual perfection, for God's truth. We, all of us, should multiply Christ's love which is obviously diminishing around us. People are intolerant of each other; their hearts are filled with bitterness and they do not see sufferings and ailments of their neighbours, do not see those who are in need of help. We should evince Christ's love which was commanded to us by the Lord and which distinguishes the followers of the Lord, our Saviour.

For the Lord told his disciples at the Last Supper: *By this shall all men know that ye are my disciples, if ye have love one to another.* We should maintain this love for people with whom we are travelling along the road of life."

On November 22, 1990, His Holiness the Patriarch consecrated

the Church of Tsarevich St. Dimitry the Martyr at the Moscow city (former Golitsin's) hospital and celebrated Divine Liturgy there, assisted by Bishop Arseny of Istra. Addressing the congregation, His Holiness said:

"Nothing is fortuitous in the world and in our life. Today the Church festively honours the Icon

Consecration of the Church of Tsarevich St. Dimitry the Martyr at the Moscow city hospital, November 22, 1990





The signing of the corporal in the Church of Tsarevich St. Dimitry the Martyr

of the Mother of God 'Quick to Harken'. The names of icons are not fortuitous either. Worshipers reposed their hopes in the grace-filled help, intercession and prayers of the Most Pure Mother of God. Here, in hospital, more than anywhere else, people are in need of help of the Mother of God. We believe that this church, brought back to life, will become a place where prayers will be constantly offered up for the sick, for those who need God's help, assistance and intercession of the Most Pure Theotokos. This church will provide assistance and charity to the needy, the sick and the lonely. We pray to God that this church may become a place of consolation, a source of spiritual strength, compassion to those who are ailing and in trouble.

"I want to present an old copy of the Icon of the Mother of God 'Consolation of All the Afflicted' to this church as a gift. May this holy image become a source of joy for the afflicted, consolation and cure for the sick. In addition, I should like to hand over to the parish, and, through the parish, to the head physician, the medicines we have got from

the Evangelical Church in Germany.

"I cordially congratulate all of you on the consecration of the church and on its being restored to life again, and may the icon-lamp lit here burn for ever."

On November 25, the 25th Sunday after Pentecost, His Holiness celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany, assisted by Bishops Arseny of Istra, Viktor of Podolsk, and Herman of Philadelphia and Pennsylvania (the Orthodox Church in America).

On November 27, the Feast of St. Philip the Apostle, His Holiness the Patriarch celebrated Divine Liturgy in the Moscow Resurrection Church (Voskreseniye slovushcheye) in Aksakov Lane. His Holiness was assisted by Bishops Niphon of Philippopolis, and Arseny of Istra, Representative of the Patriarch of Antioch to the Patriarch of Moscow. At the Liturgy also officiated Archimandrite Theophylactos, the Father Superior of the Jerusalem Representation. The divine service was attended by the ambassadors of Greece and Cyprus accredited in Moscow.

On November 30, His Holiness the Patriarch celebrated Divine Liturgy in the Trinity Cathedral of the Trinity-St. Sergy Lavra and, on the eve, officiated at All-Night Vigil, Bishops Arseny of Istra and Dimitry of Tyumen being his co-officiants. That was a special day for the Lavra—the Feast of St. Nikon, Hegumen of Radonezh, St. Sergy's disciple.

In the afternoon His Holiness met with members of the faculty of the Moscow Theological Academy and Seminary, delivered a speech in the assembly hall and then answered questions.

On December 2, the 26th Sunday after Pentecost, His Holiness celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany, assisted by Bishops Arseny of Istra and Viktor of Podolsk.

On December 6, His Holiness the Patriarch, assisted by Bishop Arseny of Istra, celebrated Divine Liturgy in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in the Kalitnikovskoye Cemetery in Moscow.

On the following day His Holiness celebrated Divine Liturgy in the Church of the Deposition of the Lord's Robe in Donskaya St., Moscow, assisted by Bishop Arseny of Istra.

* * *

On December 3, 1990, His Holiness Patriarch Aleksy II of Moscow and All Russia left Moscow for Kaluga where he conducted a moleben in the St. George Cathedral. After the moleben Archbishop Kliment of Kaluga and Borovsk delivered a welcoming address to the Primate of the Russian Orthodox Church on behalf of the diocesan clergy and laity. In prayerful commemoration of this visit to Kaluga, the Vladyka presented a copy of the Kaluga Icon of the Mother of God to His Holiness.

His Holiness the Patriarch thanked Vladyka Kliment for his invitation to visit Kaluga en route to the Optina Hermitage and for the opportunity to praise the Queen

of Heaven together with the local clergymen and worshippers. Speaking of the spiritual and moral renewal begun in our country and of the hopes being reposed in the Church today, His Holiness reminded the congregation about the responsibility of the Church in seeing to it that Russ is not only baptized but also enlightened. We should recall more often the words of the apostle who said: *Even so faith, if it hath not works, is dead, being alone.* "Our good deeds, our life," he said, "should bear witness to our faith."

After his visit to the Church of the Blessed Myrrh-Bearers, recently turned over to the Church, and the Kaluga Diocesan Administration, His Holiness attended a reception given in his honour by the town's clergy and leading officials of the Kaluga Regional and City Soviets. Addressing all those present at the reception, His Holiness said in part:

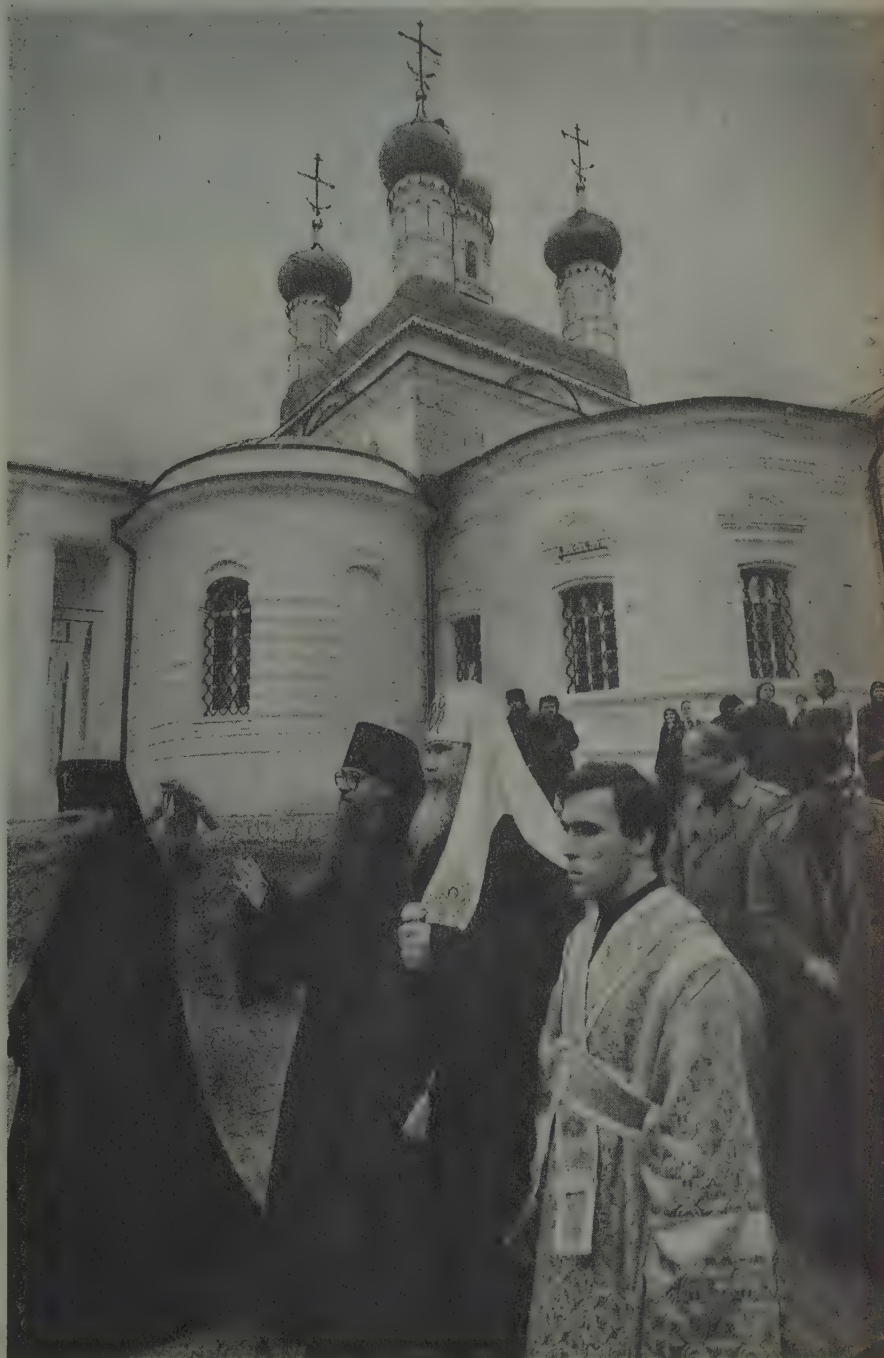
"I thank you cordially for the warm words said during the repast. I am happy to have this opportunity to visit this ancient town, to meet its leaders, and to acquaint myself with the ecclesiastical life as far as it was possible during our brief stay here. Kaluga has seven communities now, which is an indication of the spiritual growth of the town. The agreement and understanding existing between the leadership of the town and region, on the one hand, and the diocesan leadership, on the other, show that many of the problems confronting you can be solved. I believe that together with the revival of the churches and cloisters in the Kaluga region, not only historical monuments will be restored but also the shrines that are centres of spiritual life, which our whole society is badly in need of.

"The economic problems agita-

ting all of us today are closely linked with the spiritual and moral state of society. The revival of spiritual and moral foundations will be instrumental in solving many problems, including that of reviving the countryside. Cloisters played a major role in rural life where prayer and work were harmoniously combined. And a village parish was a place where

people got spiritual inspiration for honest and conscientious labour. And so I believe that our common task today is to revive moral foundations. I spoke about this at the First Congress of People's Deputies.

"The moral state of our society needs to be healed. The return to the initial spiritual and moral values testifies to the fact that



His Holiness Patriarch Aleksy II accompanied by Archbishop Kliment and Bishop Yevlogy in the Optina Hermitage

we have arrived at the realization that our future can be built only on the basis of our historical experience. The hopes reposed in the Church are too great, perhaps. In the past the Church had parish schools, almshouses, work-houses and orphanages. Today the tasks facing our people can only be accomplished by joint efforts.

"I wish the Vladyka Archbishop and the municipal and regional authorities great success in dealing with these tasks and problems. Each of us should be perfectly aware of our responsibility. Ours is a no ordinary time. If the Church fails to justify the hopes that are reposed in her today we shall miss the chance to help our whole society. I would like to wish great and blessed successes to all people in the Kaluga land."

His Holiness the Patriarch then left Kaluga for the Optina Hermitage. The road to the monastery lay through picturesque localities so typical of Central Russia. The Optina Hermitage of the Presentation of the Blessed Virgin in the Temple stands on the bank of the River Zhizdra amidst an old pine wood. The gilded cupolas of the Optina churches can be seen from afar. The famous cloister welcomed His Holiness the Patriarch with the ringing of bells and harmonious singing of its brethren. The numerous pilgrims, who had come to Optina for the patronal feast, presented flowers to His Holiness and the hierarchs accompanying him, among whom was the former Father Superior of the Optina Hermitage, Bishop Yevlogy of Vladimir and Suzdal, who had done much to restore the cloister.

The Hermitage was turned over to the Church five years ago. During this time two churches and several buildings for the brethren have been restored; book publishing has been resumed. But a great deal of work still lies ahead: they have to build the destroyed bell-tower anew, restore the skete and the monastery farming on its lands.

On December 4, His Holiness the Patriarch celebrated Divine



His Holiness Patriarch Aleksy II celebrating the Divine Liturgy in the Optina Hermitage Cathedral of the Presentation of the Most Holy Theotokos in the Temple, his concelebrants being (from left to right) Bishop Arseny of Istra, Archbishop Kliment of Kaluga and Borovsk, Bishop Yevlogy of Vladimir and Suzdal, December 4, 1990

Liturgy in the cloister's Church of the Presentation of the Blessed Virgin in the Temple, assisted by the hierarchs who had taken part in the All-Night Vigil conducted on the eve. During Divine Liturgy Monk Feofil Gaidaryants was elevated to the dignity of hierodeacon. Following the divine service, His Holiness said, addressing the congregation:

"I congratulate His Eminence and Their Graces the archpastors, the brethren of this holy cloister, all of you, dear brothers and sisters, on the patronal feast of this holy church, the Feast of the Presentation of the Blessed Virgin in the Temple. Today we have celebrated Divine Liturgy in this revived church. This holy place is sanctified by feats of many zealots of faith and piety. Both well-educated and ordinary people, in their search for spiritual perfection and the road to Heavenly Kingdom, came for spiritual support to them who effected a spiritual renewal of the world. We rejoice and offer our thanks to the Lord for the fact that this holy cloister is not

only being restored externally but is also being revived spiritually. We believe that the service sanctified here by the labours of the Optina startsy, headed by St. Amvrosy, will be continued, and a prayer will be offered up from this place for our Motherland, our people, and for their spiritual and moral renewal.

"A great deal has been done here. Much effort and zeal have been contributed to this cause by His Grace Bishop Yevlogy, the first Father Superior of the Optina Hermitage, who has inscribed his labours and his name in the annals of the cloister's rebirth. In his episcopal ministry, too, he will maintain his ties with the cloister, being the chairman of the Commission for the Affairs of the Cloisters of the Russian Orthodox Church. And his cause will be furthered by the monastery's brethren through spiritual guidance given to the pious worshippers who are flocking here to partake of the grace abiding in the monastery being reborn, the grace of prayer, and to venerate

at the healing relics of St. Amvrosy and other local shrines.

"For prayerful memory of my present visit I should like to hand over the ancient copy of the Kazan Icon of the Mother of God, which once belonged to the Optina Hermitage. The inscription on it says that it is being returned to the Optina Hermitage during the first service conducted in it by the Patriarch of Moscow and All Russia. May the Mother of God become the protectress, prayerful intercessor for all who are labouring here and who will visit this place. May the zealous Protectress keep this holy place under the shelter of Her grace."

Thereupon His Holiness the Patriarch headed a brethren's repast during which he was presented with an engraving depicting the monastery and books brought out here. Addressing the brethren, His Holiness the Patriarch said: "This is a special day for me.

It is a great joy, indeed, to visit the cloister, whose grandeur and beauty were destroyed in the hard years of trials, overall ruin and desecration, and see it coming to life again. And I believe that, externally and spiritually, the cloister will serve the world, as the Optina Hermitage has always been open for the world. People of various classes and walks of life learned here how to live in peace. Today when we see intolerance, bitterness and confrontation everywhere, the spiritual principle should bring pacification to life. Here, in this cloister, a fervent prayer should be offered up: may the Lord pacify the hearts of people, may people treat each other with love, as the Lord commanded to His followers: *All things whatsoever ye would that men should do to you, do ye even so to them.* People who come here should more often be reminded about the words of Christ our Saviour: *By this shall all men know*

that ye are my disciples, if ye have love one to another.

"The cloister's task is to serve as models of life, examples of a harmonious combination of prayer and labour, so that people could leave them appeased and bring the world of Christ to their families, neighbours, to the life of our society. St. Serafim of Sarov said: 'Gain peaceful spirit and thousands around you will be saved.' Our duty is to attain peace. If we gain this inner peace it will help also those who surround us to attain peace and mutual understanding.

"You are faced not only with a spiritual task, but also with the task of reviving the normal monastic life. And the unanimity and concord with which you conduct divine services is a pledge that with God's help, intercession of the Queen of Heaven, and prayers of St. Amvrosy of Optina you will accomplish these tasks. And today your needs will also be my needs, and your joys—my joys."

After the repast His Holiness visited the Skete of St. John the Forerunner where he acquainted himself with the progress of the restoration work now under way there.

As the Primate of the Russian Orthodox Church was taking leave, the Optina Hermitage saw him off with the pealing of bells. On his way back to Moscow His Holiness visited and inspected the Shamordino Convent, situated not far from Optina, and bestowed his blessing on its sisters headed by Hegumene Nikona.



Divine Liturgy in the Cathedral of the Presentation of the Most Holy Theotokos in the Temple. In the centre—Hegumene Nikona, Mother Superior of the Shamordino Convent

"Seek ye first the kingdom of God..."

Reflections on the Life of the Church

Our previous issue contained an article entitled "The New and the Old Valaam". It was about the fate of the famous Russian monastery the community of which had to move to Finland in 1940 and which is being now revived in its old historical place. Yet it is not only through Valaam that the Russian Orthodox and the Finnish Churches are bound, for at one time the Orthodox parishes in the Grand Duchy of Finland used to belong to the Russian Orthodox Church as Finland was part of the Russian Empire. But after the Soviet government recognized the independence of Finland in 1917 and Patriarch Tikhon granted autonomy to the Finnish Orthodox Church in 1921, our two Churches found themselves under entirely different state systems and went their own ways, acquiring their own experience of social life and witness.

Now that thousands of new parishes are being opened in the Russian Orthodox Church, social service is being revived in the parish life and secular society is again looking to the Church for answers to urgent questions, we would like to know more of the historical experience of other Orthodox Churches including the Finnish Church which is so close to us.

* * *

A remote village with a nice name of Zolotaya Niva (*Golden Field*). Here, one hundred and thirty kilometres away from Omsk, a settlement was founded by peasants who had come to cultivate the Siberian virgin land under Petr Stolypin's reform. To be sure, no wave of social storm of the 20th century passed by this laborious settlement.

Now, in 1990, an announcement appeared on the door of the Village Soviet (next to its official signboard), with a big Orthodox Cross on top, informing of the date and place of the office for the founding of a church. Thus the Village Soviet invited the villagers to the feast. Who could imagine

that the authorities would change so much as to identify with the Church, as they often do nowadays, in its struggle for the moral and spiritual revival of our society. Nowadays the state farm would like to build a church with its own money.

Zolotaya Niva is not the only example. Reports of the same kind have been coming from everywhere since the jubilee year of 1988. His Holiness the Patriarch, bishops and priests have become People's Deputies of the USSR, the Russian Federation, the Moscow City Soviet, etc. Newspapers are increasingly emphasizing that the Church has the spiritual potential which will help breathe new life into society. Intellectuals have recalled the old idea of "symphony" of Church, state and society.

To give but one example of many. Hieromonk Oleg (Cherepanin), Rector of St. Sergy Church in the village of Tatishchev Pogost, Yaroslavl Diocese, received his parish in an utterly neglected state, with the plaster coming off in the church, cows pasturing in the churchyard and only three old women comprising the congregation. In a few years he managed to rally a real community around the church. The parish grew younger and even gathered strength materially. Then the local community decided to nominate "their own" Father to be deputy. Now Father Oleg is Deputy of the Regional Soviet.

But is the time devoted to the Regional Soviet not the time taken from the parish? No, it is not, if a priest elected by people seeks to serve not only society as a whole, but also his own parishioners.

Perhaps, the best description of the situation in the Church was given in the Statement of the Holy Synod of the Russian Orthodox Church, issued on April 3, 1990:

"Today our society expects from the Church some practical and effective steps to help overcome as soon as possible all the misfortunes.... Artificially separated from the people and largely isolated from the life of society for decades, she now attracts close attention of various public forces and currents. Not infrequently, being in a state of fierce polemics and confrontation, these forces and currents would like to see the Church among their allies and enlist her support in their understanding of the aims and tasks of the spiritual, political, social and economic transformation of the country and of the settlement of inter-ethnic problems."

Today everybody seeks the blessing of the Church, be it a high school graduate who comes to church for the first time in his life wondering where to put the candle so that he could pass his university entrance exams, or fellowships, unions, societies, etc., who come by the dozen to churches in Moscow and probably other cities to get a blessing. There is something joyful in it, promising a new churching of many people in our country, but also a certain contortion for people tend to overestimate the external act while underestimating the need for their inward spiritual commitment.

Some forces such as the nationalist movement in the Western Ukraine have made plain attempts to make the Church an arena of political struggle, seeing it just as one of many social institutions rather than the mysterious Body of Christ. The social mission of our Church has been totally ignored for decades. Now that our society is awakening politically, many look to the Church for help in the solution of various vital problems. But for too many people their turning to the Church was

a superficial act, not the result of the volition of a pious and repentant heart. The Statement of the Holy Synod says, "the Orthodox Church cannot support some particular group or party interests or link its destiny with this or that political course. As the Mother of all her faithful children, she embraces all of them with love, irrespective of their political views, demanding of them purity of the Orthodox Faith and loyalty to the Christian calling."

We asked Bishop Ambrose of Joensuu, Vicar of the Karelian Diocese of the Finnish Orthodox Church, to tell us about church life in Finland.

Bishop Ambrose lives in an ordinary apartment house in the centre of Kuopio. He has neither regular sub-deacons, nor secretary, lay brother, cook or domestics. He himself keeps house in a fairly big flat in which all the walls except one with icons are hung with his favourite modern drawings. An enormous library, yet unfinished writings inside and the city bustle outside. Bishop Ambrose says that after many years in the New Valaam Monastery he found it difficult at first to concentrate on prayer and work with the city noise at the background.

"The question on the bounds not to be overstepped by the Church in her social service is eternal in a sense," he believes. "It has no unequivocal answer. Today the Church should realize that her membership is far from including everybody as she herself has become voluntarily or involuntarily part of the pluralistic system of the world. Of course, her universal task was and is the salvation of the world, prayer for it and witness to the Truth. But the social context today is such that even in his country, Finland, where the Orthodox Church along with the Lutheran Church is considered to be an established Church, the state



is neutral in its attitude to Church and religion. In brief, the Church concerns herself with the eternal while the state and society—with the temporal. The Church helps her members to grow spiritually, but she also seeks to serve those outside its fold, trying to show them ethical ideals and the basic principles of proper, that is Christian, life in society. It should be remembered that in the administrative sense the Church does not constitute an alternative to the state and society. Speaking in modern terms, there should be a "division of labour", that is rendering unto God the things that are God's and unto Caesar the things which are Caesar's.

"An early canon forbids monks, priests and bishops to participate in political struggle. Politics is no worse than any other sphere of life, and the Church can even encourage her individual lay members to take an active part in it. But as for herself, she had better stay away and foster in her members a yearning for spiritual ideals and responsible thinking, without coming out on a level with political forces."

On the whole this view is consistent with the position taken by the Russian Orthodox Church. As if in answer to numerous and often

superficial and over-enthusiastic expectations connected with the Church, sounds the statement made by His Holiness Patriarch Aleksy II of Moscow and All Russia in an interview given to *Literaturnaya Gazeta* on November 28, 1990: "As for the ability of the Church to help society, it should be taken into account that while having accumulated for centuries the experience of rendering assistance to every person, the Church has no ready answers to the problems—economic, political and ecological—facing society as a whole. Here we should look for answers and think together. Here lies a field for dialogue (as different from church preaching and care of the soul)."

One should think that it is not on the ways of "symphony" in its traditional understanding that the Church and the state will find the balance of mutual efforts which will enable us in our search for the spiritual to acquire all the necessary corporeal things, that is in seeking, according to the Gospel, the Kingdom of God, to become worthy of all the rest that goes with this search. Without joining the political forces that compete for influence, the Church can take part in works of charity and mercy, that is in the everyday



Church of the Holy Trinity and St. Trifon of Pechenga in the village of Nellim, Finland. Built in 1988 by architect S. Latvala

building-up of social life on Christian principles, doing it not on the "central" level but on the level of a parish—a traditional basic cell of not merely the Church but also the world for it unites lay people not only at the Cup, but also in common social efforts in their village, city or region.

* * *

The main street at Iisalmi, a typical small town in midland Finland, is called Church Boulevard. There is a Lutheran church at the one end of it, close to a beautiful cliff over the lake, and an Orthodox church at its other, lower, end. It is symbolic: in Finland there are two equal state religions—Lutheranism, professed officially by 95 per cent of the Finns, and Orthodoxy; there are some 1.2 per cent Orthodox, or 56,123 people as of December 31, 1989. Next to the Orthodox St. Elijah Church is the parish centre, a necessary feature of every church in Finland. But the parish centre in Iisalmi is probably unique. It is a three-storey building containing a hall, parish office and spacy assembly hall for 100-150 seats, museum of iconography and church utensils equipped with such modern fa-

cilities as TV alarm system and devices for keeping the required temperature and humidity, and finally a 48-room hotel which is considered to be the best in the town; it can put up everyone, not only those who come on church business. On the day of our arrival the parish assembly hall was booked for a seminar on local business development.

Commerce and an Orthodox parish? What do they have in common? We asked Father Rector, Elias Huurinainen, to answer this question.

"For the year that our new parish centre has been functioning," he said, "it has become prestigious to hold various meetings here. Various organizations in the vicinity of our parish keep asking to rent our hall for a day or two. We never refuse them, not because of the rent money, of course. The Church can and must encourage and inspire the initiatives taken by lay people for the common good. The participation of the parish in various public events, however far they may seem at first sight from the tasks of the Church, is, if you want, a kind of preaching and witness in the world. And if we have two parishes in the town—Lutheran and Orthodox, and the latter is much more active, is it

not preaching in favour of Orthodoxy?

Let us come back to the seminar on the local business development. It is held at the Orthodox parish centre which can be also attributed to the fact that the parish, according to the mayor of the town, has made a weighty contribution to the development of the local infrastructure. What we usually associate with the term "business" are stock-market, shares, corporations and other "horrors of Western civilization". But on the local level, at least in Finland, this term means something different. Take, for instance, the initiative of Father Elias who has built for the town the best assembly hall and hotel, not the biggest but the best. This is an example for the local businessmen of how to do something useful for society.

The way how and with whose money the parish centre at Iisalmi was built shows vividly that the Church in Finland, far from being inseparated from the state, maintains an active cooperation with it. Indeed, the state is not only about foreign policy and meetings at various levels; it is also about such small towns and their social problems. The budget of the parish in Iisalmi in 1990 was 1,196,000 Finnish marks (100 Finnish marks, according to the official exchange rate, are equivalent to 15.4 rubles). It is made primarily of the church tax: since a parish in Finland has the right of initial registration, as was the case in Russia before the Revolution, its every member is known and his salary is taxed for the parish upkeep automatically, even before it is paid. In most cases the tax amounts to 1.5 per cent of the salary, but in various parishes it can vary from 1 per cent to 2 per cent. The new parish centre in Iisalmi cost 11 million marks. Out of this sum 3.14 million marks were donated

by three ministries—for trade and industry, labour, and education; 1 million was allocated from the parish budget, and 1.5 million came from private donations (to raise money the parish sent out 250,000 letters asking for support—which in itself cost 200,000 marks). The rest of the money was given on credit by banks in Finland and other countries. What made the ministries, banks and individuals give the money?

"I managed to persuade them," explains Father Elias, "that our initiative would be beneficial for all, that the service of the Church is carried out not only in church, but also in society."

One should not think that the parish's million was obtained automatically. Though the Rector is necessarily the chairman of the parish council who can dispense of the community's money, decisions are made collectively. And it took a long time to persuade the parishioners who were unaccustomed to such initiatives that the construction would be useful, Father Elias said.

Now Iisalmi has one of the best parish centres in Finland. In nine-years' time when the creditors are paid off, the hotel, the museum and the assembly hall will start bringing profit amounting to about 1 million marks a year. This money will be sufficient to buy a plot of land and to build a house for old parishioners, says the Rector. To realize this plan as soon as possible

the state has exempted the hotel from taxes till the credits are paid off. As for the spiritual results, they have proved enormous already now as the Orthodox priest has become the greatest authority in a town where the Orthodox constitute a minority, just as they do elsewhere in the country.

How can such an active involvement of a parish in the town's affairs and of the Church in the affairs of society be described? Is it symphony or cooperation, or the service of a state Church? We have given this example in order to show how inseparable the Church is from society and the state in Finland and how natural and beneficial it is. The parishioners have the same attitude. When, for instance, a priest is invited to a house to bless it, he will always see the state flag—a blue cross on a white ground—raised on the flagstaff in the yard. One is not obliged to do it; it is not a law. An Orthodox Finn just feels like doing it because for him the state order is inseparable from the Church, for it is sanctified and transformed by the Church. Everything that belongs to the state is seen in the light of ecclesiasticity, while the ecclesiastical is seen in the social and state context. In this respect Finland has continued the Russian tradition that was broken in the Soviet Union. How natural do the words of the Litany sound in Finnish churches when they pray to God for "our God-saved country

of Finland, for the President, for the Sejm, its chambers and the army".

It is generally accepted that it was the status of the established Church that led the Russian Orthodox Church in the 19th century to the lack of freedom, the excessive dependence on the Empire. Is not a similar syndrome emerging in Finland today? Says Bishop Ambrose of Joensuu:

"In Finland the Orthodox Church is an established Church. Bishops are formally appointed by the President, but they are nominated by the Synod without alternatives. The President has never rejected any nomination. The Church has the right to taxation, while the state pays up for the education of our theologians and supports religious instructors at schools. But it seems to me that the present relations between the Orthodox Church and the state are now determined not by the Church's legal status but the actual place that the Church has occupied in the life of the country. The time of established Churches in their traditional understanding has passed. Not only in Finland but also in other countries of Europe, the Churches called established Churches have stopped being such in the sense they used to be, say, in the last century. Today the Church is no longer able to bear such a burden, and I see no obstacles to dropping the term 'state' in describing at least the legal status of our Church."

So, according to Bishop Ambrose, the status of the Orthodox Church in Finland as an established Church appears to be rudimentary, for in Finland Orthodoxy has actually stopped fulfilling the state functions it used to perform in the Russian Empire. It will look natural if we recall that the state has since undergone some radical changes. From theocratic as it was almost everywhere in the middle ages, especially in Russia where it



The interior of the church in the village of Nellim

remained to such a large extent up to the February Revolution, the state has turned almost universally into pluralistic one and abandoned, accordingly, the religious component in its essence. But the Finnish Orthodox Church is still an established Church in another, not ontological, but qualitative sense of the term; for its parishes as the one in Iisalmi are actively involved in the social, business and cultural life of the country on the local level and also in state building.

* * *

Does all the above said mean that the status of the Church as an established Church does not at all affect the internal life of the Finnish Orthodox Church? Of course, not. It can be said that some realities of the legal state have had a really beneficial impact on relations within the Church. In Finland a priest is also a civil servant *de jure*. His rights and responsibilities and even his salary (which depends on the length of his service but cannot be less than 100,000 marks a year, making it 10-12 per cent higher than the average salary in the country) are determined both by the Church Statute and the state law. Pension (66 per cent of the salary) is paid by the state.

Elected by the parish, a rector becomes a chairman of the parish council elected by the whole parish for a three-year term. But no decision concerning the material life of the parish can be taken by him individually. Whether the parishioners agree with his opinion depends to a large extent on his authority.

According to the law, the rector is not allowed to have another, secular job. This rule, however, is not applied to other clergy who can take any job, but most of them teach religion at school as does Father Stefan of Viinijarvi. His salary consists of two parts; he earns around 10,000 marks a month by teaching and only 1,000 marks by catechizing at the parish. This does not mean that he is not obliged

to serve. This is simply to say that his participation in divine service, just as services performed at parishioners' request do not affect his salary directly.

Sometimes Father Stefan has to teach in three schools a day, because according to the Finnish law the state is obliged to provide a school with a teacher of Orthodox religion even if there is only one Orthodox pupil in the school. In Finland, where, as we remember, 95 per cent of the population are Lutheran, the number of Orthodox pupils sufficient for forming a group entitled to religious instruction has been decreasing; first, the minimal number of them was five, then three, and eventually the freedom of conscience has reached literally everybody. This process probably depended on the growth of material wealth for in adopting that law the state took it upon itself to pay the teachers. Now let us think about the great experience of wide religious education that we can draw from the Church which once was one of our own dioceses!

Along with clerics a reader-precentor also draws a fixed salary at the Finnish parish. All the rest, including the choristers, work without payment. The priest, being on the pay roll, performs all the requested services gratuitously. To speak about requested services....

...There is already snow at the beginning of October in Lapland. Father Martti Paivinen and I are driving along an icy road to a funeral in the village of Jujarvi one hundred kilometres away from Rovaniemi, the capital of Lapland where, almost at the Arctic Circle, Father Martti, Rector of the Lapland parish, lives. The road runs along a big northern river, Kemijoki. Around us is the tundra forest—a landscape similar to that of the Kolyma or the Indigirka. An approaching car is winking its lights. Back home it could mean only one thing: "Slow down, State Motor Inspection ahead". Father Martti says: "It must be a deer or the traffic police ahead."

In Finland the funeral service is often held at cemetery immedi-

tely before the burial. Awaiting the funeral procession, Father Martti, his reader and I are trying to keep warm in the car. We light a censer filled with a special coal used in such circumstances as it takes fire from the very first match. The Laplandian rector knows how to put on his vestments while sitting at the wheel: he has got accustomed to it on his frequent trips for requested services in a country where winters are long and severe. Even now, in October, the funeral service, which the tradition does not allow to shorten, is accompanied with a light snowfall. Everyone, except the seasoned priest, is shifting his feet to take off the chill....

He has to make long trips not only for requested services. Finnish parishes, unlike Russian ones, usually have more than one church. There are normally two or three churches plus two or three chapels. Service in them is held in turns.

The parish in Lapland is small numerically. There are only 1,240 parishioners as of December 31, 1989. But it is the biggest one as far as its territory is concerned. Its two churches and two chapels are scattered in the Finnish North and one chapel is situated as far as Norway. According to the tradition, it was built 400 years ago by St. Trifon of Pechenga. The newest Orthodox church in Finland was erected here in 1988 in the village of Nellim, only six kilometres from the Soviet border. Built in the best traditions of the old architecture, it has become one of the architectural sights in the Finnish Orthodox Church. There are 260 inhabitants in the village; 60 are Orthodox; the majority of them are Saami. Till 1940 when the Finnish War broke out the villagers' forefathers used to live closer to the St. Trifon Monastery to the East, but the transfer of the Soviet border made them and the monastery's brethren move from their comfortable perches. Later the monks joined the communities of two other monasteries in Valaam and Konevets and moved to New

Valaam, and those Saamis who remained at Nellim were given this beautiful church built for them three years ago by a firm. The diocese of Oulu in its turn published the first Saami New Testament. All this information was given to us by the warden of the church in Nellim.

* * *

The main impression one gets from the introduction to the structure of the Finnish Orthodox parish and diocese is its rigid regulation which somehow does not circumscribe anyone. In a Protestant country with a stable legal system this order appears to function perfectly for elements of centuries-old financial and state mechanism of Western type are aptly incorporated in the organizational structure of the Church. The situation in the Soviet Union is reverse: the economic disbalance and imperfect legislation make it beneficial for the Church to be separated from the state for it gives her an opportunity to live in many ways according to her own laws administratively, with the bishop having more administrative and material powers which is beneficial for the life of the diocese, and financially, with the Church's economy based on cash money being less vulnerable to distortions in the country's economy.

* * *

For several decades the parish life in our country was confined by law to the walls of the church and even within them it was severely restricted. Till the end of the 1980s such ordinary things as charity, missionary work and catechism, parish schools and clubs, parish centres, etc. seemed something pertaining to the time of the city of Kitezh which sank under water long ago. Parishioners who gathered together at home to study the Holy Scriptures, religious philosophy and history of the Church ran the risk of attracting the attention of special services. Some people even had to change

parishes to avoid becoming familiar at any one of them because somebody could inform on them at their work and inflict repercussions. Nevertheless, our Church, as Archbishop Kirill of Smolensk and Kaliningrad observed, "has preserved what is most important that has helped her survive. She has preserved mystical grace-endowed life whose centre is the Divine Eucharist, through which the Holy Spirit transforms the human community into the Body of Christ. Precisely this is the chief difference between a church community and any other group of people or collective, precisely in this main quality lies its power, its spiritual potential, and, therefore, its viability" (Archbishop Kirill. "Church and Society under Perestroika". *JMP*, 1990, No. 1, p. 66).

Now that the external ties have weakened we risk, as has been mentioned above, to fall into another extreme, which is overestimation of the social change in the Church as compared to the real experience of life in Christ. Let us look around: some initiative and educated laymen supported even by the clergy have named themselves "the independent (from the Church?) Christian public". The initiative of some has turned out not to be gathering and consolidating people around parish and the Church as a whole but rather dissipating the morally positive forces and bringing further division among them. This destructive trend, through the efforts of hierarchs of the Russian Church Outside Russia and politically-minded lay persons who have not been "tempered" in the Church, has contributed to the fact that the Karlovci schism has been now transferred to our canonical territory. But the initiators of the Karlovci schism in Suzdal and Ussuriisk should be aware that their efforts will only divide the Church, weaken its position in the secular world, divert the laity from spiritual deeds and salvation to the "hated discord of this world". Shifting the responsibility "from the sick head on to the

sound one", as the Russian saying goes, from godless secular rulers on to the Russian Church, the perpetrators of the schism appear to miss so much longed-for opportunity of a free and creative work at parishes. "I do not think it is a morally perfect attitude when one comes to the sick-bed of beaten-up person and instead of offering him help hurls reproaches at him, saying 'why didn't you cry out for help when you were beaten?'"—this is an observation on the situation made by His Holiness Patriarch Aleksy II of Moscow and All Russia (*Literaturnaya Gazeta*, November 28, 1990).

Behind a considerable progress made in recent time in parish work including the foundation of fellowships of charity, Sunday schools, Orthodox clubs and societies and behind the already mentioned distortions lies a problem of a more general nature, i. e., the place of the laity in the Church and the ways of and limits to their increasing activity.

This problem is raised not only today and not only in the Russian Orthodox Church. Bishop Ambrose of Joensuu gives this comment:

"There can be no Church without God's people, the laity. But the Church cannot exist without bishops and priests either. Wherever we speak about the Church and her tasks at any level, these parts of the Church should be held in totality. Organizationally the diocese constitutes the basic unit of the Church which is always administered by a bishop, but in practice the parish life is concentrated around a particular parish administered by a priest. In a certain sense he can be described as assistant to the bishop who has been placed at the head of the Church since the time of Apostles. Ever since that time priests have been placed under the episcopate. There must be order at a parish; everything must be done in harmony and with the bishop's blessing. There can be no situation in the Church when a group of parishioners, be it big or small, "sings solo", doing what it wishes. In the Gospel the Church is compared

with a body in which there are many members, which means that within a diocese and parish there must be mutual understanding called by the beautiful Russian word 'sobornost'. This notion also includes the idea of mutual respect, mutual influence and mutual responsibility from bottom to top and from top to bottom. The Church should reject the temptation of spontaneous activity after the secular world's fashion.

"In the Finnish Orthodox Church we have no problems of particular groups opposing themselves to the Church as a whole. One cannot even imagine a situation in our Church in which individuals can form a group at a parish to begin their own activity running counter to the general parish work. Thank God, we have no problems such as those in your Church which have made the Russian Church Outside Russia create their own parishes parallel to yours. Each Orthodox Christian, who is a member of canonically legitimate Church, whether the Finnish or any other Church, considers the desire of the 'Karlovci' to establish their own parishes in your canonical territory an ill omen. They are trying to divide the Russian Church, to stab it in the back. Today they should seek understanding with the Moscow Patriarchate. As far as I can gather, there are good prospects for it now. Even in the non-Orthodox world people today are seeking unity. Besides, we should not forget that we live at a time when the Orthodox constitute a minority and they should unite."

Thus, according to Bishop Ambrose, the activity of lay people in the Finnish Orthodox Church is in harmony with the initiative coming from the clergy and hierarchy. Leaving for Finland to acquaint ourselves with the parish life in the Finnish Orthodoxy, we assumed of course that in the country where the state has never tried to neutralize the influence of the Church, as it did in our country for decades, we would encounter a well-developed network of social and political organizations, bro-

therhoods, etc., in parishes and the Church as a whole. What we saw however did not quite come up to our expectations. Surely, there are organizations such as the Union of Orthodox Youth, Union of Orthodox Students, Brotherhood of Sts. Sergy and Herman of Valaam, Society of Valaam, Union of Orthodox Teachers and some others. But their activity is aimed predominantly at fostering the spiritual growth and religious self-education of their own members, not outsiders. In this sense their work is more church-centred or "intra-ecclesiastical" than one could expect.

Parish clubs have the same orientation. The iconography club at the St. Nicholas Cathedral in Kuopio holds lessons once a week. About two dozens of parishioners of all ages study this sacred skill under the guidance of a well-known icon-painter Petros Sasaki, a Japanese by origin, who have been working in Kuopio for a long time. He produces several dozens icons a year, which are either sold or given to parishes. There are several clubs of this kind in Finland. We asked what it was that attracted parishioners to them. The answers were very personal: it was a desire to come to a better knowledge of the Faith, to partake of the spiritual experience of icon-painting.... Other activities of the parish such as parents' meetings and joint pilgrimages, which are as much "introvert" as the club, are also directed to the creative work within the community.

There are no Orthodox political parties in Finland, nor are there groups or movements which set as their task the political or state activity on the religious basis. Even a little knowledge of the realities of church life in Finnish Orthodoxy makes such a proposition impossible: parishioners feel no need for such activities.

Says Bishop Ambrose: "I think that it is not to be engaged in any social or religious-political activity that so many people come to the Orthodox Faith and the Church today, for this can be done in any secular organization. They come

rather to experience a personal encounter with Christ and to seek the Heavenly Kingdom."

In our country we witness today the rapid development of Christian fellowships of all kinds and even the emergence of the Union of Orthodox Fellowships. There have also emerged the Russian Christian Democratic Movement and a Union of the same name. All these organizations have started their own publications. But let us not forget that they all will become factors of spiritual rather than political life only if they first of all bring their members to the Church, not to the numerous ranks of today's political fighters. Indeed, according to our Saviour's word, we should seek first the kingdom of God and his righteousness, and all other things shall be added unto us (Mt. 6. 33).

There are only four bishops in the Finnish Orthodox Church. It is not so often that the hierarchical service is held at the New Valaam Monastery. But on the occasion when this kind of service was conducted by Bishop Manuil of Petrozavodsk and Olonets, who was in Finland on a visit, the author of this article could not help noticing how well the celebrants, the choir and the congregation knew this rare rite. They made no mistake or hitch. The Finns in general are very competent in their behaviour in the church. No one in a Finnish church would ask: "Where shall I put my candle?". No young man would show disrespect for a priest in the street.

The example of the Finnish Orthodox Church shows what we could have today if it were not for the destructive storm that ripped through our Church and country after 1917. Meanwhile many of us who are eager to rebuild the world on Christian principles are reluctant to get up at five in the morning for the early Liturgy, to say our prayers without shortening them and to work at a particular parish on a particular task, however minor it may seem at first sight. Is it not a field for all our Orthodox fellowships, movements and unions to work in?

Physician, heal thyself (Lk. 4.23). *Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye* (Lk. 6.42). You will also be able

to see how to rebuild our society in a Christian way. Let us not forget that we are called to seek first the kingdom of God (Mt. 6.33), and then, if our thoughts are pure, we shall build

a house for ourselves in Russia, starting from the concrete work at the parish.

EVGENY KOMAROV

Conservation Work in a Church Handed Back to the Parish

At our readers' request we are planning a series of articles containing practical recommendations on how to restore and maintain church buildings. According to statistics, since 1988 the Russian Orthodox Church has opened upwards of 5,000 new parishes of which 1,830—in the nine months of 1990 alone. Parishes received 1,179 churches formerly closed down and in need of restoration. The rest are either building new ones or refurbishing buildings maladjusted for the purpose. With the help of restoration and construction specialists the Editors hope to answer certain practical questions arising in the course of restoration and construction work. We hope your letters will help us pick out the most appropriate themes on restoration and maintenance of church buildings.

It often happens that half-ruins is all that is left of a once splendid church. The first problem is to organize construction and restoration work so that divine services may be held in the church.

The laying out of access routes, if there are none, is a priority. Given the present deficit of materials, the routes can be filled with construction refuse or crushed stone. These are then grouted with concrete. Wherever it is possible, the routes can be paved with locally available rock over sand layer. Besides, in designing the church, one should always consider the mandatory lowering of the relief away from the church for an adequate rainfall run-off.

In keeping with existing regulations, the size of the land plot assigned for a church building should be not less than 0.5-1.0 hectares depending on its capacity. The site should have a rectangular, almost a quadrangular configuration, be fenced off and have external lights. It is advisable that the church building be at least 30 metres away from a highway and 50 metres away from the neighbouring buildings.

It is also appropriate to have a parking lot (5 cars per every 100 of the total capacity of the main building). The church grounds should be landscaped and have benches and stalls to sell candles and hand out Holy Water. The church building must be encircled with at least 6 metres wide passway, paved and gently sloping away from the building to provide, as we have mentioned before, an adequate rainfall run-off. The flower-beds should be placed between the gates and the church. It is advisable to provide for these details as the laying out of the church territory begins.

If possible, all the conservation and restoration work should be carried out under the supervision of professional architects, restoration and art experts. Blunders in this work may not only ruin the fragments being restored but lead to a complete loss of the architectural image of the church.

Prior to the examination of the load-carrying structures, elementary measures should be taken to rule off atmospheric

precipitation inside the church building and establish a favourable temperature and humidity level. To this end, it is necessary to seal off the windows, open the small air-holes both in the ground floor and in the upper part of the main drum, and put up a makeshift roofing. Divine services can commence after the floor has been laid, the damaged walls covered with sack-cloth and iconostasis set up—all that temporarily, until the entire restoration is completed.

The examination of the building's structure should start from the foundation. Consideration should be taken of the fact that the walls could probably have for long been cemented by alluvial soil—the so-called cultural layer. Therefore, the wall and foundation socles should be cleansed up only in certain places and not all along the perimeter, otherwise the high pressure put on the already damaged foundation may result in cracks and subsequent destruction of the entire building.

During the opening up of the ground work it is necessary to remove the destroyed portions of the brickwork or masonry. If it is impossible, the given portions should be fixed either by white stone, brick or lime mortar packing depending on the material originally used. Unevennesses, holes and cracks are filled in by an impregnating compound with a crushed filler corresponding to the construction material used (white stone, brick, ceramics, etc.).

In keeping with the technological requirements, prior to strengthening conservation-bound construction materials, it is necessary to carry out preliminary work: remove loose plaster, decayed wood and dust. Hard surfaces are cleaned up with a brush.

After sealing the foundation, it is necessary to make sure there is no wall movement. To do this, pieces of paper are stuck to the cracks. If they tear, the strengthening procedure should be continued.

Ancient type brick is best suited for the repair of the outer walls and vaults. When cleaning up seams and removing damaged masonry and brickwork it is advisable to use small size chisels to prevent the old brickwork from vibration and displacement.

The cleaning up of cracks in the vaults and their filling with lime mortar should be carried out very carefully. To keep the frescoes clean from mortar, the cracks should be covered with polyethylene film firmly attached to the plaster.

There is no need to say how important conservation is for a church's normal work in the future. The phase of restoration work we have described above necessarily requires consultations with restoration experts.

G. VOLKHOVSKY,
architect and restorer

Father Pavel Florensky: "That You Remember the Lord..."

As time went on, Father Pavel could engage less and less in church work. He therefore began teaching at the Higher State Art and Technology Workshops (HSATW) (1921–1924), and then got a job with the Glavelectro of the All-Russian Economic Council.

Constant persecutions to which Father Pavel was subjected for over 15 years (1918–1933) for his cultural and scholarly activities can only be understood and assessed within the context of his ultimate objectives which were religious, or "idealistic" as it was said at the time.

It all started in 1918–1920 when attempts were made to represent the work of the Commission for the protection of the Lavra as a counter-revolutionary plot designed to set up "Orthodox Vatican". Florensky's teaching at HSATW provided the pretext for the next attack. He was accused of setting up "an idealistic coalition" with V. Favorsky. But the harshest attacks followed his interpretation of the theory of relativity in the book "Imaginary Values in Geometry" (Moscow, 1922). In this famous book of his Father Pavel derived from the theory of relativity the concept of the finiteness of the Universe, when the Earth and man become the focal points of creation. In the only positive review of the book N. Rusov wrote: "Out of an infinitely small speck of dust in the Universe the Earth becomes its center, being as it is its astronomic and its spiritual center." This scientific conclusion has tremendous religious implications as being linked with the incarnation of Christ and His becoming man "for us men and for our salvation".

The destiny of Father Pavel was predetermined by his faith in Christ. He regarded it his moral duty and calling to save the foundations of spiritual culture for future generations. Back on July 30, 1917, he wrote to A. Mamontova: "Everything taking place around us is, naturally, painful for us. However, I do trust and hope that having exhausted itself, nihilism will demonstrate its worthlessness, will bore everyone, will arouse hatred, and then, after the collapse of all this filth, the hearts and minds will turn, and not, like before, sluggishly and with caution, but hungrily, to the Russian idea, the idea of Holy Russia... I believe the worst is yet to come, and not in the past, that the crisis is not over yet. But I trust and hope that this crisis will clear the Russian atmosphere, even the world atmosphere, which has been spoiled nearly from the 17th century." Opposition to nihilism is the root cause of the martyrdom of Father Pavel Florensky.

In the summer of 1928 he was banished to Nizhny Novgorod, but allowed to come back three months later in reply to a petition from E. Peshkova. Photographs of that time show Father Pavel still wearing his cassock. Later still, when he could not do that any more, he wore a long Russian shirt (white or black) and boots, because he did not want to

appear in a regular suit. An order for his arrest was signed on February 25, 1933 on charges of "counter-revolutionary agitation and propaganda and organizing counter-revolutionary activities".

He was tried by a three-man tribunal of the OGPU on July 26, 1933, and sentenced to ten years of hard labour (from a letter of the USSR State Security Committee (KGB), the Moscow and Moscow Region Branch, 11.01.90, No 6/K1-1267, Moscow). The charges were of a completely arbitrary nature politically and legally, and it is absolutely clear that the objective of the trial was to crush the ideological and religious opposition.

Father Pavel was sent to a "Svobodny" (Free) prison camp in Eastern Siberia. From December 1, 1933, he worked at the research department of BAMLAG (a branch of the notorious GULAG), and from February 10, 1934, at the Skovorodinsky permafrost research station. Thanks to the intervention of E. Peshkova, Father Pavel's wife and junior children—Olga, Mikhail and Marya, were allowed to visit him in the prison camp in late July and early August 1934. At that time the government of Czechoslovakia approached the Soviet government for the release of Father Pavel and his departure to Czechoslovakia. To pursue this offer, it was necessary to have Father Pavel's consent. He replied with a resolute "no" and asked that all interventions on his behalf be stopped, quoting the words of St. Paul: *for I have learned, in whatsoever state I am, there with to be content* (Phil. 4.11). His wife conveyed to him a question from some of his spiritual children who wanted his advice on whether to stay in the Soviet Union or to go abroad while they could. He replied: "Those who feel strong enough to endure, should stay, and those who are not sure can go." Asked by his daughter, he replied that he would never renounce his ecclesiastical rank, although he was probably not destined to serve in a parish as he always wanted to. He also told the daughter that he was tortured by his interrogators.

On August 17, 1934, while his family were still visiting him, Father Pavel was put into a solitary confinement cell. On September 1 he was transferred to the Solovki prison camp. From November 15 of that year he worked at a prison factory extracting iodine. At first he lived in the common barracks of the Kremlin (the former monastery), but in 1935 he was moved to the former St. Philip's Hermitage located one and a half kilometers away from the monastery. In May 1937 the Solovki prison camp was reorganized into what was called the Solovki Special Purpose Prison and Father Pavel was moved back to one of the common blocks.

On November 25, 1937, a special three-man tribunal of the NKVD Leningrad Region branch passed a death sentence on the priest Pavel Florensky "allegedly for conducting counter-revolutionary propaganda" (from a letter of the KGB of the USSR... 11.01.90). On December 8, 1937 Father Pavel was executed, as certified by the Chief of the NKVD for the Leningrad Region. There are some reasons to believe that probably to make sure that the death sen-

tence is carried out Father Pavel was moved at the end of November, 1937, to a Leningrad jail where the execution took place.

His death in a prison camp generated all sorts of legends. Here are some of these conjectures: Father Pavel was shot during the war at a prison camp in Kolyma (A. Solzhenitsyn); he died in an accident (killed by a falling tree) in a camp near Moscow in 1946 (N. Lossky); he was shot in the village of Kholmén on the Vargashor River in Vorkuta (B. Chirkov); he was shot after his release from a Siberian prison camp; he was knifed to death by an inmate; he was drowned with other prisoners transported on a barge from the Solovki camp when it was closed in 1939; he died of starvation at Solovki (V. Pavlovskaya). All these versions are to be considered unauthentic. For a long time it was believed that Father Pavel died on December 15, 1943 (according to information from the Nevsky Register Office in Leningrad of November 3, 1958). There was no mention of the causes or the place of his death. In reply to a request from members of the family the Register Office of the Kalininsky District of Moscow issued on November 24, 1989, a new certificate indicating that "citizen Florensky Pavel Aleksandrovich died on December 8, 1937, at the age of 55.... The cause of death—execution by shooting. Place of death—Leningrad Region".

Two of the Solovki inmates have left descriptions of Father Pavel during the last few years before his martyrdom.

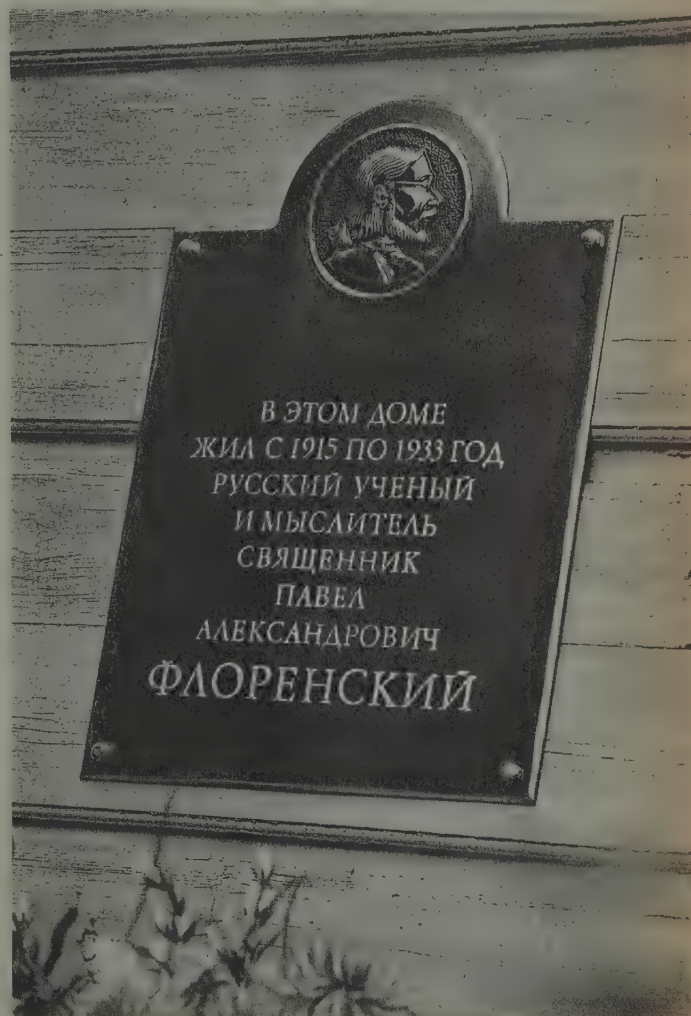
In letters to his sister Valentina († 1958) V. Pavlovsky wrote from the camp that he had two fathers: Pavel—his father by birth and another Pavel—his spiritual parent. Valentina Pavlovskaya recalled: "Vladimir Pavlovich Pavlovsky was indifferent to religious matters before his arrest, he was rather an atheist than a believer. His spiritual change took place in the camp under the influence of Father Pavel Florensky who had set many on the path of righteousness. They first met each other in a prison cell to which Pavlovsky was confined after a long journey, tired and hungry. Father Pavel offered him some food from his own stock of bread crumbs he collected for feeding the starving. At that time he was working as a medical orderly at the prison hospital, and offered to many spiritual support and edification. The inmates, criminals included, respected him and when the latter staged protest against prison orders, Florensky often pleaded with them and the situation was thus defused.

"Father Florensky died of malnutrition. When his body was carried from the hospital for burial, everyone present in the prison yard, including the ordinary criminals, fell on their knees and took off their caps."

There is also this letter from A. Favorsky to Hegumen Andronik written on October 12, 1989: "I first heard of Florensky in 1937. At the end of that year we were both at the Solovki prison camp for about a month and a half, until November. Then one night the guards took me to Hill Sekirnaya, the most frightful place at Solovki where there was a punishment cell in which many were tortured and even

killed. Florensky suggested giving me some lessons. I was at a loss and did not know what to say. This man of great learning was offering his services to me, a common young workman. I thanked him as best as I could.... Your grandfather, Florensky, was the most respected person at Solovki—uncomplaining, courageous, a philosopher, a mathematician and a theologian. My impression of Florensky, and that of all the inmates who knew him, was of a person of lofty morals and spirituality, benevolent towards others; a person of great magnanimity, he personified everything that ennobles man."

Father Pavel, who was convicted twice, was rehabilitated twice too. On May 5, 1958, the Moscow City Court repealed the sentence passed on Florensky by the secret police tribunal on July 26, 1933, for lack of corpus delicti. The court decision said: "...the case does not contain evidence to justify the arrest of P. Florensky (and others involved in the case). There was no examination of witnesses and persons who had conducted the investigation on the case were convicted for the fabrication of evidence in the NKVD departments. P. Florensky (and others) were wrongly convicted in the absence of proofs of their involvement in anti-Soviet activities...." A decision by the Arkhan-



Memorial plaque was set up on July 12, 1990, in 19 Pionerskaya Str. in Zagorsk

gelsk Regional Court of March 5, 1959, repealed the sentence passed on Father Pavel by a three-man NKVD tribunal on November 25, 1937, "in the absense of corpus delicti" (from a letter of the KGB of the USSR... 11.01.90).

A number of letters from Father Pavel to his family, mostly unpublished, have been preserved. Reading them one is struck by the nearly total absence of references to prison conditions, privations, ill treatment of inmates and their starvations or executions. Nor are there any digressions on religious subjects. The reason for this can be described as double censorship: his personal, which precluded him from exposing his family to the horror of his conditions, and the official one which would have certainly confiscated the letters. The letters of Father Pavel can be best understood against the background of Solzhenitsyn's "GULAG Archipelago" and memoirs of other inmates of prison camps. This throws into sharp relief the extraordinary optimism and sacrificial mood of Father Pavel who wrote the following in February 1937: "The world is arranged in such a way that one can only give something to it at the price of one's own suffering and persecutions." These amazingly encouraging letters coming from someone buried alive in an extermination camp offer truly striking witness of meek Christian courage and daring humility. Finally, this is what he wrote

in his will back in 1917-1923 which has been preserved in his family: "1917.IV.11. Sergiev Posad.

"To my children: Anna, Vasily and Kirill and Olechka in case of my death.

Will

"1. I ask you, my beloved, on the day of my funeral, on that very day, to receive the Holy Communion, and should that be impossible, then during the next few days. And in general I beg you to go to Communion more often shortly after my death.

"2. In as much as you can, do not lament me. I shall be at peace if you remain joyful and strong. I shall always be with you in spirit, and should the Lord permit, I shall be visiting and looking at you often. But you should pin your hopes on the Lord and His Most Pure Mother and feel no sorrow.

"3. And most important of all, I ask you to remember the Lord and walk with Him. By saying this I say everything I have to tell you. The rest are but details, or things of secondary importance. But this is something you must never forget."

On the Veneration of Father Pavel Florensky as a Martyr

Although his contemporaries did not know the details of the death of Father Pavel, they had no doubts that he died a martyr's death for the faith of Christ.

We may point to the veneration of his martyrdom at three levels: in the Russian Orthodox Church, the Russian emigration in Western Europe and the Orthodox Church Outside Russia.

In the Russian Orthodox Church, one of the most authoritative sources in this respect is "The Commemorative Synodikon of the Champions of Piety of the Russian Land" compiled in the late 1950s by a confessor of the faith, theologian and liturgist, Bishop Afanasy Sakharov († 1962) for the Church of All the Saints Who Shone Forth in the Land of Russia. The name of Priest Pavel appears under No. 2998 for remembrance after the 6th Canticle of the Canon for the Departed and at the echonesis "For Thou art...." Ever since the revival of the theological schools in 1944-1946, Metropolitan Pitirim of Volokolamsk and Yuriev recalls, "the name of Father Pavel, whom people considered a man of the future, has been surrounded with a halo" (JMP 1982, No. 4, p. 12). Widespread interest in the works of Father Pavel has been largely due to the fact that many of the teachers and students of the revived Moscow Theological Academy had first-hand knowledge of the profound piety of Father Pavel and his staunch adherence to the faith in the 1920s and honoured him as a cleric who had given his life for Christ. Among such persons were Archpriest Ioann Kozlov, Archpriest Dimitry Bogolyubov, Archpriest Konstantin Ruzhitsky, V. Volkov, S. Volkov, and P. Golubtsov (subsequently Archbishop Sergy). And although this



At Father Pavel Florensky's house on the day of setting up the memorial plaque

general veneration and respect could not be openly expressed during those years, they were implied in the speeches of His Holiness Patriarch Aleksy on the 150th anniversary of the Moscow Theological Academy at the Trinity-St. Sergy Lavra. On March 6, 1968, a special meeting was held at the MTA to mark the 25th anniversary of the death of Father Pavel Florensky. His veneration as a martyr offered a living example of the continuity between the old and the revived Theological Academies and was reaffirmed by bonds of sincere friendship that linked its students and the Lavra brethren with Father Pavel's widow, Anna Mikhailovna († 1973) who was always invited to commemorative and jubilee meetings and ceremonies.

One should specially note ceremonies to mark the 100th birthday of Father Pavel Florensky held at the MTA (February 22, 1982) and the LTA (April 8, 1982), and a meeting sponsored by the Soviet Cultural Fund "Forgotten names return: Pavel Florensky" held in Moscow on January 22, 1989.

At the site of the former prison camp, the Solovetsky Island, a street was named after him in 1989 which leads to the place where convicts were usually shot and buried. An Orthodox parish on the island honours and preserves the memory of Father Pavel and some of the parishioners have his photographs in their homes.

The growing recognition of Father Pavel and his works has been demonstrated by a growing number of their publications, a decision to open a memorial plaque at the house in former Sergiev Posad (now Zagorsk) where he lived from 1915 to 1933, and a decision to open a memorial museum in Moscow.

Among the Russian emigres commemoration of Father Pavel began shortly after his martyrdom. On April 4, 1943, Archpriest Sergiy Bulgakov wrote to Mother Feodosia: "I have been profoundly shocked and grieved.... I have received unquestionable confirmation of the news of the death of my friend... Father Pavel Florensky.... Over the past few days I have been desperately struggling with my own disability to say anything worthy of the greatness of this man, wrote reminiscences about him which will probably be read at a meeting in his memory which is being arranged here."

This meeting took place on April 11, 1943 at the St. Sergy Orthodox Theological Institute in Paris. In a speech commemorating Father Pavel, Archpriest Sergiy Bulgakov stressed: "Of all my contemporaries whom I have been destined to meet in my long life he was the greatest, and greatest is the crime of those who laid their hands on him and doomed him to what was even worse than execution, to years of agonizing banishment and slow starvation. He has passed away surrounded with a halo of more than a martyr, but of a confessor of the name of Christ, during the persecution by Antichrist. That is why this death not just fills the soul with shuddering lament, as one of the most sinister scenes in the Russian tragedy, but comes as a spiritual triumph, one of those of which it is said: *Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.... After this I beheld, and, lo, a great multitude, which no man could number... stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ... These are they which came*

out of great tribulation, ... Therefore are they before the throne of God, and serve him day and night in his temple... and God shall wipe away all tears from their eyes (Rev. 14.13; 7.9-17). And we trust that we discern among them the priest of God Pavel, a martyr and confessor of the name of Christ."

Since that first commemoration of Father Pavel Florensky by the Russian emigres in Western Europe to this day he has been honoured as a non-canonized martyr and witness to the faith.

In the Orthodox Church Outside Russia commemoration of the martyrdom of Father Pavel Florensky was established in 1981. "As one of those who died defending the faith, Florensky was put on the list of the new Russian martyrs and confessors. His name and image is on the icon of the new martyrs. Father Pavel is particularly venerated as a martyr in the Fraternity of St. Herman of Alaska (California)."

Father Pavel is also venerated as a martyr in West German parishes of the Orthodox Church Outside Russia.

Hegumen ANDRONIK

Publication of the New Testament— a Gift to the Russian Orthodox Church

The Roman Catholic Church granted one hundred thousand copies of the New Testament as a gift to the Moscow Patriarchate. This initiative on the part of the Italian Edizioni Paoline Publishers under the St. Paul Society was supported by the Pontifical Council for the Promotion of Christian Unity. Books were brought from Naples to Odessa by the Soviet ship *Kapitan Troosh*. Great assistance in delivering the cargo to the capital was rendered by the Novosti (News) Information Agency. The ceremony of handing over the books took place on December 11, 1990 at the St. Daniel Monastery (Moscow). On behalf of the Russian Orthodox Church it was attended by Metropolitan Yuvenaly of Krutitsy and Kolomna, Bishop Arseny of Istra and members of the Biblical Commission. The delegation of the Roman Catholic Church included Archbishop Edward Cassidy, Chairman of the Pontifical Council for the Promotion of Christian Unity; Monsignor Francesco Colasuonno, Papal Nuncio in the USSR; Monsignor Salvatore Scribano; Father Leonardo Dzeggi, Editor-in-Chief of the *Familia Christiana* Magazine; Father Antonio Tarcia, General Director of the Edizioni Paoline Publishers. In his address to the high guests Metropolitan Yuvenaly said: "We accept with gratitude the publication of the New Testament—a gift from our Catholic brothers. May this spiritual bread serve to nourish the mind of the reading public. On behalf of His Holiness I express deep gratitude for this gift to the Edizioni Paoline Publishers."

In his reply Monsignor Edward Cassidy stressed that the Roman Catholic Church follows the developments in the USSR with great attention and rejoices at the ongoing changes in this country. "We share your desire to bring the Divine word to people," he said. "I pray that the present occasion may contribute to strengthening the foundation of our good relations."

B. KOLYMAGIN

Concerning the Distribution of Graduates from Theological Academies

In recent years new parishes have been opened in all dioceses. In 1987 the Russian Orthodox Church had less than 7,000 parishes whereas by October 25, 1990 their number reached 11,940. With God's help the number of parishes continues to grow. Formerly closed monasteries are being restored and Sunday schools opened all over the country.

This brought about the need to considerably enlarge the network of theological educational establishments. In 1989 seminaries were opened in Kiev, Minsk and Tobolsk; a seminary in Stavropol as well as inter-diocesan and diocesan theological schools in Smolensk, Minsk, Ryazan, Kishinev, Chernigov, Kolomna, Vologda, Kursk, Omsk and elsewhere were opened in 1990. Preparations are also made for opening other new theological schools.

As a result, the demand for teachers increased. In his report made at the Bishops' Council in October 1989 Archbishop Aleksandr of Dmitrov, Chairman of the Education Committee of the Holy Synod of the

Russian Orthodox Church, said: "Theological Academies... must undertake the task of educational and methodological guidance of seminaries and, mainly, the task of training pedagogical personnel for seminaries and schools." This premise found reflection in the decisions adopted by the Bishops' Council: "Scientific-theological specialization and training of highly qualified specialists for responsible church obediences, including instruction in theological educational establishments, will become the principal task of Theological Academies."

In compliance with the decisions of the Bishops' Council, the Education Committee introduced substantial amendments into distribution of graduates from Theological Academies. Until recently most of the graduates returned to the dioceses which had directed them to study. In 1990, the requirements of seminaries and theological schools in the teaching personnel were taken into account first and foremost.

This new practice, however, met

with opposition in quite a few dioceses. Misunderstandings that arose compelled Archbishop Aleksandr of Dmitrov to apply to His Holiness Patriarch Aleksy II of Moscow and All Russia, with a request to invest the Education Committee with the right to distribute graduates from Theological Academies in conformity with the requirements of the newly opened theological educational establishments.

On August 27, 1990, His Holiness applied the following resolution to this report: "The Education Committee under the Holy Synod shall have special concern for providing the Theological educational establishments of the Russian Orthodox Church with the teaching personnel from among the Theological Academy graduates and be therefore empowered to direct these graduates to the Theological Schools of the Russian Orthodox Church."

*Archpriest VLADISLAV TSYPIN,
Executive Secretary of the
Education Committee under
the Holy Synod*

Opening of the Icon-Painting School at the Moscow Theological Academy

A moleben dedicated to the beginning of studies at the icon-painting school was conducted in the church of the Moscow Theological Academy on October 1, 1990.

The moleben was followed by the first general meeting of the icon-painting school at which its students got acquainted with the teachers and administrative personnel of the school and also learned what general ecclesiastical and special artistic subjects they will study in the course of the four-year training.

The Russian Orthodox Church has opened an icon-painting school for the first time over the last 72 years. Out of eighty people who had taken entrance examinations only twenty

were admitted. The students attend lessons according to a time-table, take notes of lectures delivered by their teachers and begin to master the art of icon-painting in a small studio.

The road that led to the opening of this school was long and arduous... After the October Revolution the churches of the Trinity-St. Sergy Lavra and the Moscow Theological Academy were closed gradually, one after another. The Lavra icon-painting shop housed in the Kelarskaya Tower of the monastery was also closed down. Those who wanted to learn the technique of icon-painting sought for devious paths and engaged in restoring "monuments of art" or painted caskets in former icon-painting schools now

known as Mstera and Palekh art schools.

The regeneration of icon-painting in our Church is associated with the now historical names of Archbishop Sergy Golubtsov († 1982) and nun Iuliania (Maria Sokolova; † 1981). It was on their initiative that an icon-painting circle appeared at the Moscow Theological school in 1957.

A talented artist and a deeply religious person, Mother Iulianiya managed to bring about an atmosphere of genuinely ecclesiastical creative work in the circle, to foster love of early Russian art. Those who studied in the circle not only mastered the technique of icon-painting but also acquired profound theological knowledge about icons.

The teacher and her pupils often took part in restoration and artistic work performed in the churches of the Trinity-St. Sergy Lavra and the Moscow Theological Academy so that today there is probably no church in the Lavra where Mother Iulianiya and her pupils have not worked.

The name of nun Iulianiya was widely known outside the circle. She read lectures on the icon, arranged exhibitions of her pupils' works, wrote a text-book on the technique of icon-painting. Artists, restorers, admirers of Orthodox art came from all over Russia in search of her advice. It was necessary to listen to everybody, to give advice, to understand what a person needed at a particular stage of creative and spiritual development... Nun Iulianiya—a talented painter, a solicitous mentor, a good Christian—

found time for everything and helped everyone.

After Mother Iulianiya's demise her cause was taken up by her disciples and associates: E. Churakova, N. Aldoshina, Archdeacon Yuvenaly Kruk and others.

Thanks to the labours and cares of these people church masters continued restoration of ancient Russian painting in the Lavra and the Academy. For the Millennium of the Baptism of Russ the teachers of the circle and their pupils fulfilled the wall-painting of the Protecting Veil Church restored after the fire.

Today the pupils recollect with joy their work in the church, on the scaffolding; the whole process of it—the grinding of paints, making ornaments, drawing a picture and painting images.

Preparations for opening the icon-painting school began when the work of wall-painting in the Protection Veil Church came to an end. The whole venture was entirely new: both drawing up a programme and selecting teachers. Finally, the first twenty students started the studies. Notwithstanding certain difficulties (lack of rooms and equipment, the work of introducing new specialized subjects) studies at school proceed successfully.

To a great extent it depends on the pupils themselves whether they will be able to become church icon-painters. The good venture got started and, as it was said in Russia from time immemorial, God help you, future icon-painters.

*Archpriest VADIM SMIRNOV;
Head master of the icon-painting school*

The Odessa Seminary Opens a Precentorial Department

With the blessing of His Holiness Patriarch Aleksy of Moscow and All Russia and through the efforts of His Grace Metropolitan Leonty of Odessa and Kherson, the solemn opening took place on October 20, 1990 of a precentorial department at the Odessa Seminary.

Metropolitan Leonty of Odessa and Kherson blessed Archpriest Aleksandr Kravchenko, Rector of the seminary, to conduct a moleben in the St. Nicholas Church of the Odessa Dormition Cathedral. He was assisted by Archimandrite Tikhon (Bondarenko), Assistant Rector, and faculty member Archpriest Antonin Diakovsky. Before the moleben Father Rector addressed the students with a word of edification. After the moleben Metropolitan Leonty of Odessa and Kherson bestowed upon the students his archpastoral blessing.

The course of studies at the precentorial department is three years and the disciplines include Biblical history, Church Rules, Church Slavonic, fundamentals of Christian morality, musical arrangement, church singing, liturgics, solfeggio and the theory of music, harmonization, choral solfeggio and the history of church singing.



Metropolitan Leonty of Odessa and Kherson with the faculty and students of the Precentorial Department

There are individual classes for vocalists, conductors, pianists, for those studying church choral scores. Metropolitan Leonty blessed Archpriest

Antonin Diakovsky to take the post of Dean of the precentorial department.

D.

A Primary Theological School in Chernigov

The city of Chernigov was mentioned in the agreement Prince Oleg signed with the Greeks in 907. An independent artistic school formed there already in the late 11th-early 13th centuries. It was precisely then that the Transfiguration Cathedral (circa 1036), St. Elijah Church (12th century), Dormition Cathedral of the Yeletsky Monastery (12th-13th centuries) and the Sts. Boris and Gleb Cathedral (12th century) were built in Chernigov.

In historical documents Chernigov is often referred to also as a major trade and artisan centre.

For more than 900 years the two famous Chernigov monasteries—Yeletsky and of the Holy Trinity—were centres of theological thought and monastic piety. The monasteries published religious literature which for several centuries met the spiritual demands of the Orthodox people.

Fortified by the prayers offered up by the ascetic monks, St. Theodosius the Miracle Worker and the God-loving parishioners, Chernigov remains, to this day, a bulwark of Orthodoxy.

Last year there opened in Chernigov a school for training precentors and psalm readers—the only such school in the Ukraine. Sixty would-be precentors and psalm-readers, young men and women, were enrolled for the first

semester. The school functions on the premises of the former metropolitan residence of the Trinity and St. Elijah Monastery handed back to the Russian Orthodox Church. The auditoriums have not been completed yet: it will take some time to finish the job. Next on the agenda is the building of students' dormitory, a subsidiary farm and other services.

The school premises were repaired in a very short time together with the Trinity Cathedral. The residents of the city of Chernigov relate how joyfully the believers worked at the construction site. Everyone found work according to his abilities. One just cannot help mentioning the old parishioners who, like the Zion widows, donated the modest savings they have been putting aside for the deathbed hour. Passing bricks with their weak hands one to another, these good devotees chanted religious hymns, which was a moving sight indeed.

Every morning the students read a canon to their protector and comforter, St. Theodosius of Chernigov, whose relics rest in the Trinity Cathedral. The curriculum includes a number of disciplines like Holy Scripture, catechism, Church Rules and singing, Church Slavonic. Future precentors also attend individual music and singing classes.

Archbishop Antony of Chernigov and Nezhin is the initiator of all the good things done at the school. His Grace is paying special attention, however, to teaching his students the art of preaching, indispensable for any professional minister of the Church of Christ.

Studying at the Chernigov primary theological school are students from various parts of the Ukraine. When you see these bright young faces and penetrating young eyes you wonder whether these boys and girls are ready to become keepers of the House of Our Lord and forsake the base human vices of greed, arrogance, disobedience, hypocrisy and malice for the sake of the Holy Faith in the Lord. Will they be strong enough to uphold the purity and chastity of the Holy Evangelical word?

In order to instill such moral qualities in the future upholders of the Word of Christ, one needs to teach them the aesthetics of the Christian spirit in a proper way. In his Sermon of the Mount, Jesus Christ first speaks of spiritual poverty, i. e., humility, then of the lamentation for our own sins and, lastly, of disinterestedness and obedience. These are, so to say, the steps of gradual Christianization. Archpriest Ioann Pesik, Rector of the school, mentioned the students' deep interest in discussion on the essence of Christian life. The faculty members see their main task in strengthening the spirit of their disciples and converting their souls into tuning forks of righteousness. In doing this they are following the example of St. Paul the Apostle who said: *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering* (Col. 3. 12).

So may the students of our theological schools, our future priests and keepers of the House of the Lord and Holy Orthodoxy grow up in the Lord.

ZOYA GAVRILENKO



The choir of the students of the Chernigov theological school at the divine service in the Holy Trinity Cathedral

Kharkov Diocese

In November 1989, the half-ruined St. Panteleimon Church was returned to Orthodox worshippers of Kharkov. On November 12, 1989, the first divine service in it was conducted by His Eminence Metropolitan Nikodim of Kharkov and Bogodukhov.

The place where St. Panteleimon's Church is located was called "Peski" (Sands) in the past. In 1866 the question was raised of the construction of a parish church there. The ceremony of the blessing of the foundation stone was held on June 6, 1882, and by the autumn of 1883 the church had already been built, a year later the interior decoration was completed. In the early 1960s, St. Panteleimon's Church was almost completely destroyed.

Last July work was started on the restoration of the cupola; on August 17, it was installed (see photograph) and consecrated by the ruling bishop.

Mounting of the cupola on the St. Panteleimon Church in Kharkov, August 17, 1990



Metropolitan Nikodim of Kharkov and Bogodukhov conducting the first divine service in the Church of the Smolensk Icon of the Mother of God in the town of Lozovaya

* * *

On August 10, 1990, the Feast of the Smolensk Icon of the Mother of God, Metropolitan Nikodim of Kharkov and Bogodukhov visited the newly-registered community in the town of Lozovaya, Kharkov Region. Vladyka Nikodim consecrated the newly-built Church of the Smolensk Icon of the Mother of God and celebrated Divine Liturgy, which was followed by a moleben and festal procession. Addressing the congregation, Vladyka Nikodim thanked the Rector and parishioners for the cordial welcome, felicitated them on the patronal feast and called upon them to keep the Orthodox faith even in the time of troubles and splits.

On his way back to Kharkov His Eminence Metropolitan Nikodim visited the Church of the Protecting Veil of the Mother of God in the township of Panyutino where he conducted a moleben. After that Metropolitan Nikodim went to the township of Orelka where a new stone church is under construction in honour of St. Nicholas. In the same township Vladyka Nikodim visited the former school turned over to the Church. One half

of the building houses a Sunday school, the other—a house for the aged.

Kirovograd Diocese

An Orthodox fraternity has been formed at the Kirovograd Cathedral Church of the Nativity of the Most Holy Mother of God on the initiative of Bishop Vasily of Kirovograd and Nikolayev. It consists of 131 members who help the sick, aged and invalids. Many parishioners assist the fraternity with their contributions and donations.

On June 1, 1990, International Children's Peace Day, His Grace Vasily together with Archpriest Andrei Stashishin, Dean of the cathedral, and Archdeacon Boris Lavrushin, visited the Kirovograd Children's Home to which they presented a copy of the Vladimir Icon of the Mother of God and donated 5,500 rubles.

Parishioners of the cathedral church donated 2,500 rubles as a Christmas gift to the Kirovograd home for the aged. This home is regularly visited by a priest who talks to its inmates,

receives their confessions and administers Holy Communion to those who cannot come to church due to illness.

The cathedral church and the diocesan administration have transferred 7,500 rubles to the social security department of the Kirov District Executive Committee for the purchase of a vehicle to bring food to the homes of the sick and the aged.

Considerable sums have also been transferred to the regional branch of the Charity and Health Foundation, the Red Cross Society and Peace Fund.

Contributing to centralized charity foundations, worshippers of the Kirovograd Diocese also extend individual assistance to the needy, including families with many children and invalids of the Afghan war.

At the request of the Association of Afghan War Veterans, His Grace Bishop Vasily conducted in the cathedral church a panikhida for their comrades-in-arms killed in battle.

His Grace Bishop Vasily handed over 1,000 rubles to the Kirov Branch of the Charity Foundation from his personal savings.

More than once Vladyka Vasily appeared on TV, gave talks on the fundamental principles of Christian morality, Christian humanism, Christian foundations of European culture, the Orthodox culture of Russia and the Ukraine. Meetings were also organized with Kirovograd and Nikolaev intelligentsia.

On November 17, 1990, Vladyka Vasily delivered a report on education of students at a specialized school to which he donated 3,000 rubles.

In compliance with a request of the cadets of the Kirovograd Civil Aviation Higher Flying School, Archpriest Andrei Stashishin, Dean of the local cathedral church, conducted a thanksgiving moleben on the occasion of their graduation. With great attention hundreds of cadets and members of the faculty listened to Father Andrei's parting address in which he called upon them to worthily fulfil their duties as Christians and citizens.

In October 1990, Archpriest Vasily Shpudeiko gave a series of talks to the patients and personnel of the Kirovograd medical-labour preventorium, as a result of which many of its patients and staff members took Holy Baptism.

Omsk Diocese

On November 30-December 1, 1990, Omsk was the venue of the



The erecting of the Cross on the site of the Church of St. George the Victorious to be built in the village of Zolotaya Niva

4th Interconfessional Conference. As the preceding three such undertakings this conference was initiated by the Omsk Diocesan Administration. In the Omsk Region there are more than a dozen and a half religions and confessions whose representatives took part in the conference on the theme: "Charity to the World—a Common Cause". "We have something to learn from each other in this field," Archbishop Feodosy of Omsk and Tara said, explaining the reason for holding the conference.

Its participants received messages of greeting from His Holiness Patriarch Aleksy II of Moscow and All Russia, the faculty of the Moscow Theological Academy and its Rector, Archbishop Aleksandr of Dmitrov. The chairmen of district Soviets of People's Deputies of Omsk and Omsk Region, people's deputies of the USSR from Omsk Region, representatives of Cossack Unions from various regions of the USSR and of Omsk public organizations, and the director of the USSR Academy of Sciences Library (Leningrad) attended the conference as guests.

The discussion at the conference transcended the framework of its theme. In fact, representatives of every religion and confession also told of their problems, experience and plans of public activity of their communities. The sessions were held in the former Cossack Cathedral of St. Nicholas in Omsk which a few years ago was

turned from a cinema into an organ hall. Archbishop Feodosy pointed to the unfairness of the fact that to hold this undertaking the diocesan administration now has to pay for the lease of the building erected on worshippers' contributions. The question of its return to the Church was first raised more than two years ago but to no purpose so far.

The representatives of the Kazakh Muslim community spoke of the difficulties in getting two buildings for their use (prior to the Revolution they housed a Muslim non-classical secondary school). Although one of these buildings is now vacant and the other, being in need of emergency repairs, is occupied by some minor organizations, the question of their transfer is being delayed. The chairman of the Lutheran community told of the planned construction of a new Protestant church, construction materials for which have been donated by brethren from Germany.

A report made by the Omsk Chief Architect A. Karimov aroused general interest. He told the audience about plans to restore the city's architectural monuments, including several churches (prior to the Revolution there were two cloisters, 21 churches, nine chapels and ten domestic chapels belonging to various confessions in Omsk. Today the Omsk Region has 25 and the city of Omsk—four Orthodox parishes. This is a great achievement, considering the fact that in 1988 there were only six parishes in all). Highly

Archbishop Feodosy of Omsk and Tara carrying out the water-blessing moleben on the site of the church to be built in the village of Zolotaya Niva



symptomatic was a report delivered by A. Lepyokhin, staff member of the Leningrad Library of the USSR Academy of Sciences. It was devoted to Archbishop Silvestr (Olshevsky; † 1920) of Omsk and Pavlodar, who died as a martyr for the Church.

We have become accustomed to inter-confessional meetings at central and international levels, but reports from the provinces like this are not very frequent. The Omsk experience has shown that an inter-confessional and inter-religious dialogue can be useful to our Church precisely at a local level when questions under discussion have a direct bearing on the specific and concrete problems arising in Orthodox parishes. Such meetings held under the aegis of the Orthodox Church enhance her prestige among other religious communities.

On December 2, 1990, the 28th anniversary of his hierarchical consecration, Archbishop Feodosy of Omsk and Tara blessed the laying of the foundation stone of the church to be erected in honour of St. George the Victorious the Great Martyr in the

village of Zolotaya Niva. On the initiative of G. Rul, director of the local state farm and chairman of the village Soviet, the state farm will extend material assistance to the construction of the church and a parish centre. After the foundation-laying office and a panikhida for departed fellow-villagers, conducted in the open, state-farm workers ceremonially drove the first pile into the foundation of the future church.

E. KOMAROV

Samara Diocese

By the decision of His Holiness Patriarch Aleksy II and the Holy Synod, Bishop Yevsey, administrator of the Diocese of Alma-Ata and Kazakhstan, has been appointed the ruling bishop of the Samara Diocese.

In August-December 1990, His Grace Bishop Yevsey officiated at divine services and delivered sermons in the Samara Cathedral of the Protecting Veil of the Most Holy

Mother of God and the Sts. Peter and Paul Church, the Church of the Kazan Icon of the Mother of God in the town of Syzran, St. Sergy's Church in the town of Chapayevsk, the Church of St. Michael the Archangel in the village of Malaya Malyshevka and the Trinity Church in the village of Tashly.

During that time deacons Vyacheslav Karaulov, Roman Genusevich, and Georgy Popov were ordained presbyters, and Vasily Veselov—deacon by Bishop Yevsey.

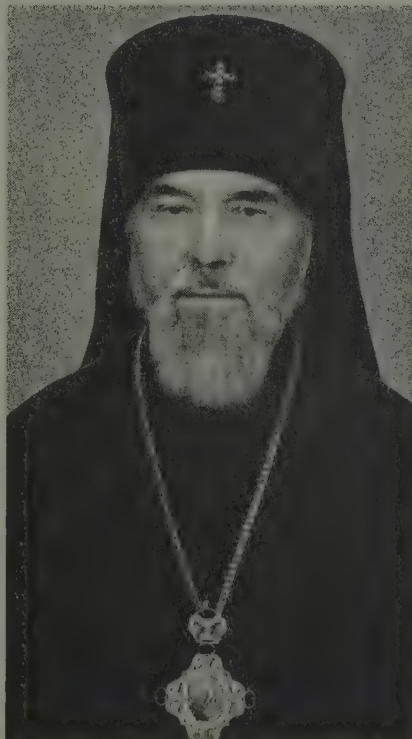
On October 7, 1990, His Grace Bishop Yevsey attended the ceremonial inauguration of a Sunday school at the Samara Diocesan Administration, which is attended by more than 100 children.

On November 11, Vladyka Yevsey, together with other hierarchs, co-officiated with His Holiness Patriarch Aleksy and took part in the consecration of Archimandrite Yevlogy, Father Superior of the Optina Hermitage, as Bishop of Vladimir and Suzdal. The ceremony took place in the city of Vladimir.

HIS EMINENCE ARCHBISHOP VIKTORIN

On March 16, 1990, Vladyka Viktorin, former Archbishop of Vilno and Lithuania, passed away at the age of 86.

Archbishop Viktorin (secular name Vladimir Belyaev) was born in the village of Bloshniki, now Vitebsk Region, in 1903. In 1924 he finished the Vilno Theological Seminary. From 1924 to 1928 was a psalm-reader. On April 29, 1928, was ordained presbyter. Served in the churches of Vilnius, the village of Olekshitsy (Grodno Region), the towns of Grodno, Tula, Aleksin (Tula Region) and Ivanovo. In 1931 he graduated from the Theological Department of Warsaw University. In 1962 took an external degree at the Moscow Theological Academy, becoming Candidate of Theology for his study entitled "The Dogma of the Holy Trinity as Revealed in the Works of Sts. Basil the Great and Gregory of Nazianzus". From 1966 again served in Tula as a sacristan, dean of the Cathedral Church of All the Saints, superintendent dean, secretary of the ruling hierarch, mem-



ber of the diocesan administration, head of the pensions' department.

By the decision of His Holiness Patriarch Pimen and the Holy Synod of May 31, 1973, Archpriest Vladimir Belyaev, Superintendent Dean of the Churches of the First District, Tula Diocese, was made Bishop of Perm and Solikamk after being professed with the name of Viktorin and elevated to the dignity of archimandrite (July 1, 1973).

On July 3, 1973, the sixth Sunday after Easter, the Feast Day of the Vladimir Icon of the Mother of God, Archimandrite Viktorin was consecrated bishop during Divine Liturgy celebrated at the Patriarchal Cathedral of the Epiphany.

On September 3, 1974, His Grace Viktorin was appointed Bishop of Vienna and Austria, on March 13, 1975—Bishop of Aleksin, Vicar of the Tula Diocese, on June 11, 1977—Bishop of Tula and Belev.

From April 10, 1978, to April 11, 1989, Vladyka Viktorin was the ruling hierarch of the Vilno-Lithuanian Diocese.

The Cathedral of Christ the Saviour

It is not without timorous hesitation that I set about writing this story.

In the bitter chronicle of Moscow churches—closed, demolished, mutilated, a chronicle where nothing seemed to stagger imagination any longer, this tragic history of the Cathedral of Christ the Saviour still agitates many people, provoking heated arguments in which sincere pain of some is mixed with idle talk of others, and a deep knowledge of real facts goes side by side with downright demagoguery.

The history of the Cathedral is described in detail in a book by M. Mostovsky, chief of the Cathedral construction office. The book was brought out in 1882 and then appeared in the form of a synoptical pamphlet. There are also quite a few drawings, engravings, photographs and illustrated post-cards.

The Cathedral was rarely mentioned after 1917. Newspapers carried detailed accounts of the ceremony of laying the foundation-stone for the "Liberated Labour" monument on the Prechistenskaya Embankment. The monument was to be set up at the main entrance to the Cathedral, but after the death sentence was passed on to the Cathedral, the fate of the monument's foundation stone was decided by itself.

The solicitude for the future of the Cathedral prompted people to form the Fraternity of the Cathedral of Christ the Saviour in the spring of 1918.

According to its Rules, one of the Fraternity's tasks was to "maintain the beauty of the Cathedral and the divine services conducted in it," which was anything but easy to do at that time.

In my library there is a book printed in I. Sytin's printing house and compiled on the basis of M. Mostovsky's above-mentioned book. The booklet contains a commentary which gives an idea of the state in which Konstantin Ton's creation was at that time. Never repaired after its construction and consecration in May 1883, it "was damaged inside too where the painting and plaster, marble, etc. were subjected to the baneful effect of the imperfect heating system, which was changed three times, and the illumination—thousands of thick wax candles that covered marvellous murals with soot, particularly in the upper part of the Cathedral."

All this was aggravated by the inevitable difficulties of those years: more than scanty funds and the abolition of the official staff since January 1918. Thus, "the Cathedral of Christ the Saviour was left to its own resources."

It was at that time that the Fraternity was formed, which helped install electric lighting, open a library and raise funds for various urgent needs. It is noteworthy that the book itself was also a kind of a voluntary contribution to the common "money-box":

On September 9, 1982, was raised to the dignity of archbishop. For his diligent service to the Church of God Archbishop Viktorin was awarded the Order of St. Sergy of Radonezh (2nd Class), the Order of Prince St. Vladimir, Equal to the Apostles (1st Class).

By the Holy Synod Decision of April 10, 1989, Archbishop Viktorin of Vilno and Lithuania was to retire on pension due to his old age and poor health. For about a year superannuated Vladyka Viktorin stayed at the Vilnius Monastery of the Holy Spirit, preparing himself for eternity by prayers and regularly taking Holy Communion. And the day of his demise came.

Decorated with fresh flowers, the

coffin with the body of the deceased Vladyka was placed in the Cathedral of the Holy Spirit. In the intervals between divine services the brethren of the holy cloister and clerics of the Vilno Diocese kept on reading the Holy Gospel. By their prayer pious laymen expressed their warm feelings towards their former pastor. On Monday, March 19, Archbishop Chrysostom of Vilno and Lithuania, assisted by the monastery brethren, celebrated Liturgy of Presanctified Gifts and then conducted a funeral service according to the monastic order, with the participation of brethren of the holy cloister and clerics of the Vilno Diocese.

The burial service was attended by representatives of the Catholic

Church in Lithuania: Bishop Vlady-slovas Michelkyavicius, Vicar Bishop of the Kaunas Archdiocese, rector of the Kaunas Theological Seminary; Prelate Antanas, Chancellor of the Curia of the Kaunas Archdiocese; Prelate Kazimierz-Algirdas Gutauskas, rector of the St. Thereza Roman-Catholic Church and Dean of the Ostrobram Parish in Vilnius.

In compliance with his last will, newly-departed Archbishop Viktorin was interred in the crypt under the Cathedral Church of the Holy Spirit where Vilno archpastors are buried.

Archbishop CHRYSOSTOM
of Vilno and Lithuania,
Archpriest ANATOLY STALBOVSKY

its author, concealed under three initials, I. D. S., waived the entitled royalties so that all the income from the book's publication be spent on the maintenance of the Cathedral.

In the 1920-1930s the Cathedral was rarely written about, and what was written was mostly in a slighting tone. "A typical monument of the architectural tastelessness of the 19th-century Moscow bourgeoisie," the reference book, "All of Moscow in a Pocket", wrote in 1926.

The public opinion seemed to be gradually prepared for the act which had already been decided by those "above". Hardly anyone cared in earnest about how the public would react to all this, though.

The Cathedral was blown up. Many Moscow old residents told me how far the echo of this blast resounded. And one woman who still lives in the "House on the Embankment", as the huge apartment house built in Serafimovich Street in the 1930s for "big bugs" was dubbed by writer Yury Trifonov, showed me a photograph taken by her father, an old Bolshevik, who managed to take it literally in the very first second of the blast. The picture creates the impression that the Cathedral, enveloped in clouds of smoke and stone dust, is soaring in the air...

I myself do not remember what the Cathedral of Christ the Saviour looked like: I was too young when it was destroyed. Yet I remember what was on its site after it had been blown up, and I shall say a few words about this later.

And now, as I am perusing the photographs and drawings devoted to it for the umpteenth time, I am constantly haunted by the thought that the shadow of ill luck was cast over this wonderful creation of human genius from the very start.

Let us recall that, originally, it was planned to be erected on the Vorobyovy (now Leninskiye) Hills. The Tsar's Manifesto, signed on December 25, 1812, stated that in commemoration of the salvation of Russia from the impending ruin, it had been decided to erect a "Church to the Saviour, which would be a constant reminder to succeeding generations about the valorous deeds of their ancestors."

Out of the numerous designs of the Cathedral presented by architects, preference was given to the one submitted by Academician of Painting Aleksandr Vitberg, who suggested that the builders use the "crown of Moscow"—the Vorobyovy Hills, from which a picturesque view of Moscow and its environs opened up.

As is known, Vitberg's idea was never materialized. Historians give various reasons for this. But, I think, Alexander Hertzen was nearest of all to the truth when he wrote, explaining one of the main reasons: "Vitberg was surrounded by a crowd of cheats and swindlers who identified Russia with shady transaction service—with a profitable deal, and a post or occupation—with a lucky chance to make a fortune... It was not difficult to see that they would dig a hole under Vitberg's feet."

Thus ill luck befell this monument to the great victory for the first time.

The implementation of a new design was entrusted to a well-known architect Konstantin Ton. He agreed that the left bank of the Moskva River, near the Kremlin, was the best site for the planned Cathedral in the capital. But that territory was occupied by St. Aleksey's Convent and a small Church of All the Saints next to it.

The convent was moved to Krasnoye Selo, near Sokolniki, while the buildings flanking the embankment were pulled down.

The clearing of the site for the future construction project was a costly business, but it was not this that aroused vehement protest of many contemporaries: two cemeteries, dating from the 16th century, were razed to the ground.

Citing Pushkin's words, from days of yore "care for ancestors' coffins", prompted Muscovites to show a respectful attitude to church and cloister grave-yards, and they invariably foretold misfortune and trouble to those who ignored this ancient behest.... There were people who recalled this stern warning even a century later....

On September 10, 1839, the Cathedral was solemnly founded and on May 26, 1883, just as solemnly consecrated by Metropolitan Ioanniky.

It was decorated by the best 19th-century artists-painters Viktor Vasnetsov, Vasily Surikov, Konstantin Makovsky, Fyodor Bruni and sculptors Aleksei Logansky, Fyodor Tolstoi, Nikolai Ramazanov, Pavel Klodt....

In his circumstantial book Mikhail Mostovsky provides a great deal of statistical data related to the Cathedral. He writes, for instance, that it could accommodate more than 7,000 worshippers at a time, there being no crush or stuffiness, and every word pronounced from the ambo being heard in the remotest corner.

A circular panorama of Moscow opened up from the Cathedral's balcony, the Cathedral of Christ the Saviour itself could be seen from the farthest outskirts, and when a traveller, mounted or unmounted, approached the city gates, he took his hat off at the sight of its gilded cupolas...

The Cathedral towered over the city, and this, I think, also played the fatal role in its destiny.

Being always before the eyes of those who determined the future look of Moscow, the church not only was a constant reminder that there was a place of advantage in the city which deserved a better lot, but also suggested the thought that any reconstruction of the city was unthinkable as long as a cult edifice, to use the parlance of those days, towered over all the structures.

And so, the fate of the Cathedral was decided. It was blown up in 1931.

But the death sentence to it had been signed much earlier, when the First Congress of Soviets (1922) passed a decision to erect a palace in honour of the unification of the nations, which "should be built in

the best and most beautiful square of the Union's capital."

The exact location was not indicated; only a special Administration for the Construction of the Palace of Soviets was formed, which, among other things, was to find the site for the future giant. Moscow architects mentioned Okhotny Ryad, Bolotnaya Square, Kitai-Gorod and some other places... but, annoyed by the sluggishness and disagreements of the members of the Administration, the Government interfered in the discussion as a result of which the doomed Cathedral appeared in the minutes of sessions.

The Palace project envisaged a considerable re-planning of the centre of Moscow.

Out of the 160 designs submitted, that of B. Iofan was acknowledged the best. The overall height of the building was to be 420 metres, the overall volume—7,500 cubic metres.

As we peruse the numerous photographs and pictures of the Palace today (and a countless number of them was issued at that time), we find it hard to get rid of the thought that the construction of this palace was essentially a vain idea—many solutions suggested by the authors of the design could not be implemented at the then technological level. But more important still was the moral aspect: a poverty-stricken country whose farming population was starving and most of the residents of whose capital, over which this multitier tower was to rise proudly, continued to share overpopulated communal flats—this country ought to spend dozens of millions of rubles, allocated for housing construction, on quite different needs.

The war interrupted the launched construction. The "DC" reinforcing-bar steel was used for tank production and later for the construction of several Moscow bridges...

And the enormous foundation pit, dug on the site of the abortive project, eventually became the core of the "Moskva" outdoor swimming-pool, the first of its kind to be built in the capital, which will soon complete its thirtieth year.

"Very popular with the Muscovites"—this phrase became a fixture in every guide-book. Even if this statement is correct, who can estimate the damage caused over these thirty years to the priceless treasures of the neighbouring Pushkin Fine Arts Museum by the thick vapours produced by the swimming-pool? And the damage is being done not only to the Pushkin Museum but also to all the other museums and book depositories which settled in this traditional place of Russian culture many years ago.

Today the Moscow municipal authorities are racking their brains over the plans to close the swimming-pool and build something else in this ill-fated place. Among the numerous projects and suggestions, the idea of restoring the Cathedral of Christ the Saviour is steadily advancing to the fore.

Particularly many items on this subject are published by the weekly *Literaturnaya Rossiya*. "The state should restore the Cathedral. The more so as all drawings, sketches and even part of the frescoes have

survived," writes Galina Svetova, a teacher from the town of Pushkino, near Moscow.

"I think that the idea is so absolute, that it is sure to triumph, and, given nation-wide support by word, money and deed, it is sure to be realized." E. Sukhin, a Leningrad engineer, supports the teacher from Pushkino. "What account should I transfer my money to?" asks S. Sunchayev, a war and labour veteran from Tobolsk.

It is not difficult to understand the promptings these and many other people were guided by. The Cathedral was conceived as a memorial of the 1812 Patriotic War. It contained descriptions of battles within and outside Russia and immortalized documents related to this historic epic.

"I feel hurt for those whose names are inscribed in gold on the marble plaques on the inner walls of the Cathedral of Christ the Saviour; for the initiators and executors of this grandiose effort of creating this Church and for those in whose honour it was founded and built," wrote Archpriest Aleksandr Khotovitsky in 1918, foreseeing the imminent end of this remarkable monument....

But emotions, even of the noblest kind, should not eclipse a sober and realistic calculations: how many times have we wasted monetary and other means, imprudently and in haste, repented on this score... only to repeat all this again.

"We may expect objections and complications connected with the restoration of the Cathedral of Christ the Saviour: the state of the ground after many years' operation of the 'Moskva' Swimming-Pool, the absence of a design, funds, building facilities, specialists, the losses to be incurred by the liquidation of the swimming-pool, etc.," reflects engineer Sukhin, whom we have already quoted above. Indeed, the apprehension is not entirely groundless.

Here is an authoritative opinion of writer and art critic N. Moleva, who, incidentally, is the author of a very interesting and anguish-filled article on the history of the Cathedral, published in the magazine *Nashe Nasledie* (Our Heritage) (No. 3, 1989):

"The tiny fragments that can now be seen in the Donskoi Monastery (and not a great number of frescoes and murals, as the authors of the letters to the *Literaturnaya Rossiya* assure us.—*Auth.*), the chapel-iconostasis bought by Eleanor Roosevelt—can they give a real idea of the dimensions and nature of the no longer existing structures? More and more often voices are raised in favour of its restoration. Is it possible at all? Nearly two billion rubles are required merely to put the historically formed centre of Moscow in order; and this only till the year 2000. Of course, the necessary means and funds can be obtained through special-purpose contributions. But there is yet another aspect of the matter—the quality of construction, builders' skill and the very fact that all efforts and expenditure will only result in the creation of a senseless newly-built model of the former memorial, a model devoid of historical authenticity. All paintings and sculptural pieces have

been lost irretrievably, and no copy can as much as approach the original."

A few more words from newspaper publication:

"What I fear is that, having lost the habit of working properly, our builders will not be able to repeat the work of their predecessors."

Can one ignore these words?

Still, voluntary donations are being made, and they will grow with time. What shall we do to them? A. Svetlov suggests on the pages of *Komsomolskaya Pravda* that "people's money should go for the restoration of no less valuable and even more ancient cloisters and cathedrals, which live the rest of their days tumbledown."

I am one of those people who call for using the voluntary donations to build hospitals, asylums for the aged and invalids we are so badly in need of. Would this be a less noble venture?

And the legends associated with the Cathedral of Christ the Saviour and the place where it was erected live on to this day.

We could cite, for instance, several publications in the newspaper *Vechernyaya Moskva* about the underground passages and labyrinths which the author of the publications, Apollos Ivanov, "wandered through" more than half a century ago.

To be sure, his essays were read avidly (who will deny himself the pleasure of learning something about a thrilling mystery?) but, unfortunately, Ivanov's reminiscences require a serious analysis. Nobody doubts that he "roamed" stone labyrinths together with his friend, but, apparently, those were not Malyuta Skuratov's mythical caves, but merely water collectors

built, just as the Cathedral, last century.

There is a rather wide-spread opinion that the Cathedral of Christ the Saviour was built on people's donations. "In the past," writes A. Anuchin-Timofeyev of Moscow, in the newspaper *Literaturnaya Rossiya*, "Russia collected, literally by a brass farthing, funds for the construction of this people's memorial."

But let us see again what M. Mostovsky writes: "The progress of work on the building of the Cathedral always depended on the sum annually allocated for this purpose by the State Treasury." And he mentioned the sum: 15,054,651 rubles 52 kopecks.

Of course, this fact does not in any way detract from Russia's attitude to the memorial on the bank of the Moskva River, but I think it is necessary to mention this detail which I consider to be of no small importance.

The Cathedral's history is a lesson for the present and coming generation, a stern warning about an unavoidable moral retribution for unwise decisions. And it would be a good thing if we build a chapel or a church in its memory or in memory of the event to which it was dedicated. Preferably on the very spot where the Cathedral once stood, a worthy monument rather than its miserable copy. And let a nation-wide jury name the architects, and master craftsmen be selected from among volunteers, and not appointed by some special order, so that we and those who will come after us could see that the Land of Russia has not grown scarce in talents...

B. YAKOVLEV

Instructions for the Election of Churchwarden

For if a man know not how to rule his own house, how shall he take care of the church of God? (1 Tim. 3.5).

What shall we take care of as fathers of families and householders? We shall take care of the order in our own house to make it perfectly clean. If our house is clean and well appointed, our family lives a peaceful, healthy and moral life; at least, the morality of the family will be reflected in the aspect of the house. Thus, a good and honest person has a clean and well-ordered house, whereas a wicked and dishonest one has a house all in dirt and disorder.

What our own house is for us the parish of the church of God is for the parishioners. The Church of God is a common house for the parishioners and they should take care of it as everyone takes care of his own house. Bad is the master who does not care for his house. Even worse is the Christian who does not care for his parish church.

To neglect the church of God means to refuse to partake of God's glory and one's own salvation. The church is a building erected to the glory of God. Therefore, those who do not take care of the church of God forget God. What the church of God is meant for? For the parishioners to come and seek salvation. Those who do not care for the good order in their own church neglect their own salvation. Those who do nothing for their church neglect their own souls.

Yet it is impossible for every parishioner to participate constantly in ordering and adorning the church, for some have no time while others do not show wit or lack experience to do it. Therefore, you come together and choose from among you a person who can take upon himself your own responsibility to take constant care of the church of God. The churchwarden is thus made your agent who represents your care of the church of God and does your duty to the church. He is thus charged with what you all should have constantly done.

Thus, Christians, your parish church is your sacrifice to God; it is the house built to the glory of God and for your salvation. And your churchwarden should be seen as your agent to carry out your own task in the church of God. You commit a blunder if you elect a warden who cannot take a proper care of the church of God, and you are blessed by God if you elect a person who loves the church and knows how to adorn it. It is beneficial for your salvation to elect a committed warden.

May the Lord God Whose blessing is upon those who love the Church grant you to elect a worthy man. Amen.

Archpriest RODION PUTYATIN

FOR PEACE AND THE SURVIVAL OF HUMANITY

SPEECH

Delivered by Archbishop Kirill of Smolensk and Kaliningrad
at the Congress of People's Deputies of the RSFSR

The Grand Kremlin Palace, November 29, 1990

Esteemed Chairman,
Esteemed deputies,

Allow me to greet all of you cordially on behalf of the Russian Orthodox Church, her Primate, His Holiness Patriarch Aleksy II of Moscow and All Russia. (Applause.)

For us, representatives of the Church, it is a great honour, of course, and also tremendous responsibility to address this audience reflecting the entire variety of the political palette of our country today.

Quite a few people would like the Church to support this or that political platform and identify herself with some political party. Moreover, there are voices and forces calling for the Church to play the role of the political leader and a certain leading political alternative in the country.

Taking this opportunity, I should like to declare that the aims the Church sets herself and her very nature have nothing to do with a claim to play any political role, identify herself with political groups and parties or support this or that policy. The Church pursues the aim of its own. This aim transcends the boundaries of the historical span of life of the people or state. This eternal aim consists in proclaiming moral values, immutable and obligatory, so that the life of man should under any historical conditions and in any political context remain a truly human life and not turn into the life of an animal. (Applause.)

In this context I should like to say a few words about that which you are so enthusiastically discussing today—the revival of the countryside. Over the centuries the rural parish has been the principal cell in ecclesiastical life. It has played a major spiritual, educational and moral role. But in all probability you will also be interested in something else—in the parish's social role. It was very great, indeed. The parish united people. On the basis of the community of religious convictions it formed something more than a mere people's collective. It formed a community.

It was a farming community in which every free worker received support, protection and, if you like, a certain system of collective security, solidarity and mutual support. The parish ran a school and very

often also a hospital and an asylum. And so the parish used to be in the centre of cultural life in the countryside, as it were, in the centre of the entire rural infrastructure. It harmoniously combined the individual and collective principles. The community harmonized these two poles and created a single whole of these two principles.

Mention should also be made of the special role played by cloisters in the history of our farming. Monasteries and convents were big collective owners and used land collectively. And the fact that they owned large plots of land, possessed considerable man power, and often also sizeable capital made them, under able management, genuine centres, seats of agriculture, the culture of farming.

Suffice it to recall that in this country the first electric power plants and the first steam-mills were built at cloisters, and even the first cableway was constructed in the Novy Afon (New Athos) Monastery on the Black Sea Shore. Cloisters played the role of schools of sorts, of centres of advanced agricultural knowledge.

It is not fortuitous, perhaps, that the ruin of our villages began with the ruin of parishes and cloisters. The community was destroyed, the peasants were brought into collision with each other and were divided for numerous artificial reasons. A slothful and negligent worker was the main personage in this struggle, and burning envy towards one's neighbour, which was skilfully fanned and inspired, was the main emotional force that drove men to split the peasant community and exterminate each other. "Take from your neighbour that which you do not have and life will become much easier for you". And we know what this all has led to—to collapse and disintegration, to the failure to build a new and happy life in a world razed to the ground. At least two very important conclusions should be drawn from this dramatic history.

First. We should build our future through creative effort rather than division, disintegration and destruction. We need an agrarian revolution. (Applause.) We need an agrarian reform. We need an organic and

creative development of everything we have. It is insane to destroy the structures that are working effectively today. This will make us a laughing-stock in the eyes of the whole world. (Applause.)

But it will also be insanity and crime against man and his free spirit to artificially limit his freedom. Man should have the right to choose the form of labour in the countryside which corresponds best to his inclinations, ideals and strivings. He should have full right to work the way he wants to, and to dispose of the results of his labour at his own discretion. And no system can limit this right without the risk of fundamentally contradicting such concept as man's right and dignity. (Applause.)

If we are going to speak about the revival of the countryside, let us bear in mind that apart from the so-called social and cultural sphere we should also give thought to the restoration of the peasant community and the parish. I realize that many of those present in this hall do not share religious convictions. Believe me, the Church does not claim to play any special role in the countryside. But do not prevent us to pool efforts with other constructive forces in fulfilling this historic mission and helping our people to rise and awaken to a new life.

I am profoundly convinced that there can be no resuscitation of our countryside without resuscitation of parishes, these seats and centres of spiritual life. And, therefore, it is necessary to return to the Church everything that was taken away from her, desecrated and flouted.

I must note with satisfaction that this prospect was discussed at a recent meeting between I. Silayev (Prime Minister of the Russian Federation.—*Ed.*) and His Holiness the Patriarch. But how great it would be if the Supreme Soviet declares for all to hear that everything that was illegally taken away should be returned, so that the Church could be able to take part in reviving rural life. (Applause.)

What was taken away and desecrated now amounts to billions of rubles. Yes, many billions are needed to restore what has been destroyed. This is more than the Church can afford. I believe that our joint, conciliar effort to restore the historical and spiritual make-up of our country is one of our national tasks today. And this endeavour should become an act of our nation-wide repentance, of renunciation of everything terrible that was in the past, a sign of our readiness to advance towards the future together.

Today we are thinking and talking about reviving the countryside. Some people assume that this is simply a matter of our daily bread. But this is what the great Russian philosopher N. Berdyaev said: "Concern for one's own bread is material concern, while concern for one's neighbour's bread is spiritual concern."

I should like to tell all of you, my dear brothers and sisters, that concern for revival of the countryside is a task of colossal spiritual dimensions and colossal spiritual intensity. And the Church is together with you in accomplishing this great historic task. Thank you. (Applause.)

To the Holy Land Under the Sail

In recent years our country has undergone radical social changes which have affected church life as well. That is why a group of young Christians from the North-West of our country was able to take an initiative that would have seemed strange in previous years. In the beginning of 1990, at a shipyard of the city of Petrozavodsk there started the build-up of three wooden sails modelled on the medieval masted boats. After their launching in June, these boats named *Vera* ("faith"), *Nadezhda* ("hope") and *Lyubov* ("charity") sailed in Kizhi Island to be blessed by one of the priests of the Olonets Diocese. About 60 young pilgrims went on board to set a long sail the final destination of which was the Holy City of Jerusalem and other Christian shrines in the East.

The pilgrimage was organized by the "Polar Odysseus" Club in Petrozavodsk. Its members have been sailing the northern seas in wooden boats for several years. Thus, in summer 1989 the chairman of the club Viktor Dmitriev led them to Spitsbergen Island where they met the local pastor of the Norwegian Evangelical Lutheran Church. This time the young Christians decided to go to the Holy Land and were given the blessing of His Holiness Patriarch Aleksy II of Moscow and All Russia for this enterprise. Archimandrite Avgustin of the Leningrad Theological Academy took upon himself to provide the pilgrims with pastoral care. On their way the travellers were joined by clergymen and believers from the coastal cities to go part of the way with them.

Sailing from Petrozavodsk to Kazan were also 18 young believers from Sweden, Norway, Finland, West Germany and the USA. They shared all the burdens of the trip with the crew. Thus, sailing along the Volgo-Balt Navigation Canal, the boats were caught in a storm on Beloye Lake, and the *Nadezhda* was cast ashore. For two days the pilgrims worked to set the boat afloat and then continued to sail the Sheksna.

The international crew sailed the Volga for 15 days and got acquainted with shrines in old cities. They stopped in Yaroslavl, Kostroma and at the walls of the St. Hipatius and St. Makary Monasteries. In Kazan where the visitors from other countries went ashore, a local priest came aboard the *Nadezhda* to go as far as Samara.

In Ulianovsk some members of the crew were baptized at the Cathedral of the Icon of the Mother of God "Unburning Bush". Bishop Prokl of Ulianovsk and Melekes spoke to them before administering the Sacrament. During a brief stop in Samara several pilgrims attended All-Night Vigil led by Archbishop Ioann of Samara and Syzran (now Metropolitan of Leningrad and Ladoga).

A warm welcome awaited the expedition in Saratov. The boats moored at the city's port and the pilgrims clad in traveller unbleached linen went ashore to the Holy

Trinity Cathedral on the embankment to attend Divine Liturgy and receive Holy Communion. After the Liturgy Archbishop Pimen of Saratov and Volgograd welcomed the travellers. Archimandrite Avgustin, in response to the greeting, explained to the large congregation the aims of the pilgrims' action. On the same day five more members of the crew received the Holy Baptism. During the day the pilgrims visited the Cathedral of the Descent of the Holy Spirit and other shrines in Saratov.

In the evening, before setting off, a prayer for travelling to St. Nicholas, the protector of those who travel by sea, was said at the Holy Trinity Cathedral. Then, with the bells ringing and numerous worshippers and local mass media representatives accompanying them, the pilgrims proceeded to their boats. Seeing them off, the people sang the troparion to St. Nicholas. A representative of the local clergy was invited on board the *Vera* to go from Saratov to Rostov-on-Don.

Sailing down the Volga, the pilgrims' caravan arrived in Volgograd, where a warm welcome was given to it by the clergy of the diocese. The visitors acquainted themselves with the life of the city and then visited the memorials of the Stalingrad Battle and laid flowers at the Eternal Flame. Here ended the Volga portion of the trip and the boats entered the lock system of the Volga-Don Canal.

At the approach to Rostov-on-Don the expedition visited the former capital of the Don Cossacks, the Starocherkasskaya Stanitsa on the right bank of the Don River, where a stone cathedral with a wonderful carved seven-tier iconostasis has survived. Last century the divine services in this cathedral were attended by members of the reigning dynasty. In 1825, shortly before his death in Taganrog, the Emperor Aleksandr I came here to offer an ardent prayer. Today the church, which has been recently given back to the local Orthodox community, is under restoration.

In Rostov-on-Don the expedition went first to the cathedral—a diminished replica of the Church of Christ the Saviour in Moscow. Here two more members of the crew became member of the Church of Christ through Baptism.

In today's Rostov-on-Don the symbolic border between the city and the old Armenian settlement called Nakhichevan is hardly discernible. Here, buried in foliage, the one-storey houses are dominated by the Church of St. Karapet, erected in the middle 19th century. In the church the pilgrims met a local priest who told them about the history of the Armenian Apostolic Church whose adherents are scattered all over the world including the Holy Land. In Rostov-on-Don a cleric from the Rostov cathedral boarded the *Nadezhda* to go as far as the Azov Sea, instead of the representative of the Saratov Diocese.

The pilgrims had sailed the vast Russian rivers over a month before, on July 18, welcomed by a brass band,

they anchored at Mariupol—a city which had been named after the Holy Virgin Mary and got back its original name not long ago. A brief meeting took place on the bank. The pilgrims were welcomed with bread and salt offered by the city authorities and the local clergy. The leader of the expedition, Viktor Dmitriev, and Archimandrite Avgustin made speeches. In Mariupol the crew spent a few days getting prepared for a sea voyage. Then, having sailed the Azov Sea, the boats arrived in Kerch, the last city on the Russian part of the route. Here, at the old church of St. John the Baptist, which has been recently returned to the faithful by the local authorities, a moleben was said with the rite of blessing of those “who were going to sail the deep waters”. It was with a special feeling that the Orthodox travellers listened to the words of the prayerful petition: *O Lord, appease the storm, and settle the winds and set serenity for an undisturbed voyage...* It was with the same feeling that they heard the words of prayer during the aspersion with holy water at the end of the moleben: *The Lord shall bless you out of Zion; and ye shall see the good of Jerusalem.*

On the way out of Kerch came the first sea trials that had befallen other pilgrims travelling under sail. “At midnight a strong headwind arose and forced us to turn back,” wrote a Russian pilgrim in the beginning of the last century. But unlike the pilgrims of the past, we could not go back to our own shores because we had already had “the border open” for us, and the boats had to stay in the open sea waiting for the storm to pass under the watch of a boarder-guards patrol boat.

It took the pilgrims a few days to sail the Black Sea up to Constantinople (Istanbul), the former capital of the Byzantine Empire which is so strongly associated with the history of the Russian Orthodox Church. On August 3, driven by fair wind, the boats covered the Bosphorus and moored at one of the harbours in Istanbul. The sides of the boats were decorated with wooden shields in memory of that distant sea voyage of 907 when the Russian warriors led by Prince Oleg nailed their shields to the gates of Constantinople.

In Istanbul the pilgrims had an opportunity to see the ruins of the ancient Studite Monastery (now the Imrakhor-Jami mosque), and to visit the Metochion of the Athonite Skete of St. Andrew, where they were received by a Bulgarian archpriest Father Simeon. Situated in the Karakey district of Istanbul, near the sea port, are two other Athonite metochions—representations of the St. Elijah Skete and the Russian Monastery of St. Panteleimon. Each of them occupies the upper floor of the ordinary apartment houses and only small cupolas on their roofs indicate the location of monasteries' representations in this noisy city on the road from Europe to Asia. In the past, daily services used to be held here for Russian pilgrims on their way to Athos and the Holy Land. But today services are held on Sundays and feast days at the Metochion of the St. Andrew Skete, with the other two representations conducting services only several times a year.

Thus, St. Panteleimon's Metochion conducts divine service on the second day after Easter and on August 9—the Commemoration Day of Martyr and Healer St. Panteleimon. It should be also noted that all the three metochions which used to belong to the Russian Orthodox Church have been transferred to the jurisdiction of other Churches: the St. Andrew Metochion now belongs to the Bulgarian Vatopedi Monastery on Athos, the St. Elijah Metochion—to the Russian Orthodox Church Outside Russia while the St. Panteleimon Metochion—to the Patriarchate of Constantinople. But before the 1917 Revolution these three Russian Athonite monasteries used to have their representations also in Odessa.

The residence of the Patriarch of Constantinople is located in the Fanar district of Istanbul, near the embankment of the Golden Horn Bay. On Sunday, August 5, our pilgrims attended Divine Liturgy at St. George's Church, which was celebrated by His Holiness Patriarch Dimitrios of Constantinople. There are many things at the Patriarchal residence which remind us of Russian-Greek relations. Among them are the bells which came from Russia for the patriarchal bell-tower, the silver shrine for the relics of St. Euphymia which was sent from Russia “with the blessing of His Eminence Antony, Metropolitan of St. Petersburg”, as the inscription says. The same topic of relations between our two Churches was discussed at the audience given by Metropolitan Bartholomeos of Chalcedon to representatives of the pilgrims group.

That same day the pilgrims visited the Bulgarian Church of St. Stephan, where they met the parishioners. Located at the bank of the Golden Horn Bay, this church is faced with metal panels. Today it needs restoration. To this end the Bulgarian Government allocated a large amount of money to carry out the necessary work.

In Istanbul the young pilgrims visited the famous St. Sophia Cathedral (Hagia Sophia) erected in 535 under Emperor Justinian. After Constantinople was seized by the Turks in 1453 the church was turned into a mosque, and in 1934 the Turkish President Kemal Ataturk ordered to open a museum in the St. Sophia. Over the gates at the entrance of the cathedral there are three well-preserved mosaics depicting the Mother of God with Infant Jesus, Constantine the Great with a model of Constantinople and Justinian holding a model of the St. Sophia. It is in this church that the envoys of Prince Vladimir were so much impressed by the Liturgy that they did not know where they were—on earth or in heaven. The St. Sophia is the cradle of the Russian faith; it is from this church that the light of Orthodoxy came to shine forth in the land of Russia.

Another Christian shrine of Constantinople, the Hora Church, which is now called Kahrie-Jami (meaning “a mosque” of victory” in Turkish), is located near the Edirne Gate. Originally it was outside the walls of Constantinople—the fact reflected in its name, for “hora” means “out of town”. When

St. Theodosios' wall was built the church was included in the limits of the city. It is the second greatest monument of Byzantine art after the St. Sophia; its mosaics from the 15th century depict the succession of the Gospel's events.

The time spent in Istanbul flew fast. Having bid farewell to the city of Bosphorus, the pilgrims proceeded on their journey. In the morning of August 12, they saw through the mist the magnificent skyline of Mount Athos. Keeping the 500-metre distance from the shore as the local rule dictates, the boats sailed along the southern coast of the island. The pilgrims admired the sight of monasteries stuck to the sheer rocks. Finally, the Skete of St. Anne appeared before them to be followed by the St. Pavel Monastery in a crevice. Having passed the Dionysion, Grigorion, Simopetra Monasteries and the Daphne quay, the *Nadezhda* and the *Lyubov* went on the Russian monastery of St. Panteleimon, while the *Vera* remained on roads.

The boats moored at the pier of the St. Panteleimon Monastery, flying the tricolour Russian flag and a banner with the image of the Saviour Not Made with Hands. The Father Superior of the monastery, Archimandrite Ieremia, gave the pilgrims a warm welcome. But unfortunately they could not stay ashore as they did not have *diamoneterion*—a special permission to visit Athonite monasteries. Having taken aboard a reserve of drinking water from the monastery's spring, the young pilgrims departed the shore. The Russian dwellers of the St. Panteleimon Monastery saw them off with warm wishes of a good journey. The bright moon shedding its light on Mount Athos, dim lights of the monasteries flickering in silence, soft splashes of the waves—all this made on us an unforgettable impression.

The inevitable difficulties of a sea voyage hampered the progress of the boats to their final destination. Thus, the waves of the Marmara and Aegean Seas kept shattering the wooden rudders, forcing the boats to seek refuge at bays for a repair. Nevertheless, the boats were persistent in their progress. At last the Athenian Acropolis dominating the Greek capital appeared at the horizon. "A strange squadron has entered the Greek port of Piraeus," reported the press, "playing the oars of big wooden boats were sunburnt bearded rowers with brass crosses on their chests. But they were not a film-shooting team but pilgrims from the Soviet club 'Polar Odysseus', who had travelled the old route of Russian navigators 'from the Varangians to the Greeks' ".¹

The pilgrims stayed a few days in the Piraeus to get acquainted with the local Christian shrines. Though the first thing tourists usually do in Athens is to visit the Acropolis and to admire the classical proportions of the Parthenon, the pilgrims were more interested in the place at the foot of the Acropolis in which the old Areopagos used to be in antiquity and which most tourists tend to pass, without noticing a memorial plaque placed here with an inscription saying that it is the place where St. Paul preached about Christ

crucified: *Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him I declare unto you* (Acts 17.22-23).

While the boats moored at the Piraeus, some pilgrims managed to make a trip to the famous Meteora monasteries near Trikkala in the central part of Greece. In old times monks used to settle there in the unassailable cliffs to escape the Turkish persecutions. At that time pilgrims were taken to monasteries high on the rocks with the help of a rope, net and winch. Later, when the threat of Turkish invasion had passed, small tunnels with stairs were cut through the rock. Today numerous pilgrims climb them on their own.

One day was not enough to visit all the Meteora monasteries. We managed to see only three of them: the Monastery of the Holy Trinity and two convents—the St. Stephen and the St. Barbara, which is ordinarily called "Russianou". Just a few monks or nuns live in each of them.

At the Piraeus we met sailors from Odessa. They sailed in their oared boat *Ivliia* from Odessa to Athens. Now the crew awaited their departure back home by cargo-ships of the Black Sea Steamship Line. The council of our mission had to face the problem of sending some of our pilgrims back home as their leaves of absence were expiring. Besides, it was evident that only the *Nadezhda* could continue the voyage in the Mediterranean because of her manoeuvrability and durability. A crew was formed consisting of 20 men who took charge of the *Nadezhda*, and on August 22, having said goodbye to their companions, they set out to continue the journey.

Next stop on their way was the island of Patmos where St. John the Theologian had a vision of the final destiny of the world: *I John... was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ* (Rev. 1.9) A Russian traveller, Hieromonk Melety of St. Serafim of Sarov's Hermitage, who was on Patmos in 1794, wrote that it was an island "reputed in the Church for the Holy Gospel that St. John the Theologian wrote there and the Divine Revelation he had there disclosing all the important events that were to happen on earth in the last century before the coming of Christ and His eternal Kingdom together with the elected."²

On August 27 the *Nadezhda* moored at a Patmos bay close to Skala, the small capital of the island. The pilgrims visited the ruins of the baptistery in which St. John the Theologian used to baptize local people. The most important shrine in the island is the Cave of the Revelation where the Apostle used to live. Today the cave is surrounded by monastic buildings erected here in the early 17th century under Bishop Gregory of Ceasarea. At the entrance to the cave there is a small church to the right of which is the spot

where St. John the Theologian used to spend in prayer day and night together with his disciple Prochorus.

The Cave of the Revelation is situated half-way to another monastery dedicated to St. John the Theologian. There, on the hill-top, the pilgrims met the brethren of the monastery, founded in 1088, which recently celebrated its 900th anniversary.

Then, having passed the island of Coos, the boat entered on August 30 the harbour of Rhodes, the main city of the island of the same name. The pilgrims came there to get acquainted with the rich Church history on the island and to "take a supply of drinking water, bread and other necessities".³ This portion of the voyage coincided with the route followed by St. Paul during his third mission: *We came with a straight course unto Coos, and the day following unto Rhodes and from thence unto Patara* (Acts 21.1).

During two centuries (1310-1522) Rhodes was the seat of the Order of the Hospitallers, named after the hospital built c. 1070 by their predecessors in Jerusalem to host pilgrims. Driven away from Palestine by the Moslems, the Hospitallers spent 19 years in Cyprus (1291-1310) and moved later to Rhodes to set their residence there. Trying to protect themselves from Turkish raids, the Hospitallers built massive stone walls, thus making Rhodes a fortress city. Surrounded by fortress walls, the city is dominated by the castle of the Grand Masters of the Order.

The Hospitallers were good seamen. Their fleet consisted of large vessels. Prominent among them was the *St. Anne*, a six-decked lead-plated ship armed with cannons—the first "armoured battleship" in the history of naval science. In December 1522, however, the knights in Rhodes had to surrender the island to the Ottoman Turks led by Sultan Soliman II.

Later on the Order took refuge in the island of Malta where they stayed for 268 years (1530-1798) and won their major victories over the Moslems. Since 1834 the Order has had its headquarters in Rome.

Having visited the places connected with the history of the Maltese Order, the *Nadezhda's* crew went on to follow St. Paul's route from Rhodes to Patara. We were sailing now along the southern coast of Turkey towards the coastal town of Demre, which was called Myra in Lycia in old times. St. Nicholas the Miracle-Worker was buried there in the cathedral church c. 345. The tomb with his relics was placed in the southern part of the church. According to tradition, in 1087 a priest at Bari in Puglia (southern Italy) had a vision of St. Nicholas who told him to transfer his relics to Bari. Presbyters and nobles at Bari fitted out 3 ships and, disguised as merchants, set off on their voyage. In the spring of the same year they disembarked at Myra and, having put the relics of St. Nicholas into a shrine, went back home. The voyage lasted 20 days, and on May 9, 1087, they arrived at Bari. A multitude of clergy and people came to meet the great shrine in a solemn ceremony. Though the relics of St. Nicholas have been at Bari since,

the church in what was called Myra in Lycia is still very popular among believers.

We were pleased to see in the right-side chapel of this church a marble slab with an inscription in Church Slavonic. It had been put there by Russian pilgrims in the later 19th century. Carved in the slab are the words from the troparion to St. Nicholas, which every Orthodox Christian knows so well: *As the rule of Faith, the model of humility, and teacher of penitence, has thou appeared to thy fold...* Unfortunately, the Turkish authorities have arranged a museum here, and the Greek clergy can celebrate at the tomb of St. Nicholas only on his Commemoration Day. Incidentally, this place, which is so dear to the heart of every Christian, had long been in poor state. Hieromonk Melety who stopped there on his way to the Holy Land wrote the following about Myra in Lycia: "Nowadays there are no Christian inhabitants in this settlement, only Turks. The stone grave of St. Nicholas, in which his body had lain before it was transferred elsewhere, is found in an abandoned and dilapidated church, but the local Christians come here. A priest from Kaste-lorizzone comes here on the Saint's Commemoration Day to celebrate Divine Liturgy. One Christian and his wife are staying at the church now to enkindle the censer burning at the icon of this miracle-worker above the grave and to welcome visitors."⁴

On August 2, having bowed to the grave of St. Nicholas, the pilgrims left the Turkish coast for Cyprus. On the second day of the voyage there appeared on the horizon the lights of Paphos, a city associated with the missionary work of St. Paul. During his first missionary journey he came to Cyprus, *through the isle unto Paphos* (Acts 13.6). The winds and waves were trying to dictate to us their own will, and the captain decided to pass Paphos and enter the bay of Limassol to take a supply of food and water. The Russian Hieromonk Melety wrote that "in this city (Limassol—A. A.) the body of a Russian is preserved in a coffin without corruption. He died there on his way back from a pilgrimage to Jerusalem."⁵

While mooring at the Limassol harbour, the pilgrims had an interesting meeting with their foreign colleagues, the crew of the *Redeemer* steamboat which was staying off the coast. Two years ago this old boat was purchased in the Netherlands for a small amount of money by the Seacare international charitable organization. The task of the action was to visit developing countries and to offer the poor all kinds of aid including health-care, food as well as spiritual care. The crew included enthusiasts from Great Britain, the USA, Germany, Sweden, Malta and other countries. The action was led by Morris Witty, an Englishman, who was also the captain. The crew, which included predominantly Protestants of various confessions such as Anglican, Evangelical, Baptist and Adventist, were planning to visit India, Burma and Singapore. The boat sailed under the flag of Saint Vincent, a tiny island state in the Caribbean. This flag had been chosen to emphasize Seacare's position of perfect neutrality and non-interference in political affairs. This

helped the organization to obtain visas to countries with different regimes including authoritarian states.

The pilgrims from the *Nadezhda* paid a return visit to the *Redeemer* to get acquainted with their everyday life and to see their chapel and religious library. Then, at the saloon, they listened to spiritual songs sung by the hosts to the accompaniment of a guitar and harmonium. The crew of the *Redeemer* was constantly shifting. At one time it consisted of 20 people, but now there was only 10 because the rest had left home after their leaves of absence expired. New volunteers were expected to join soon.

During their stay in the Limassol port the pilgrims had also an opportunity to visit Larnaca and to venerate the relics of St. Lazarus found in the church dedicated to him. According to tradition, after Lazarus had been raised from the dead by Jesus Christ (Jn. 11. 1-40), he went to Cyprus and became the Bishop of Kition, a city near to what is now Larnaca. This is what another pilgrim of ours, Ippolit Vishensky, who came here in 1708, wrote about this: "It was a long way, about one hundred and fifty miles, that we went from Myra in Lycia to the island of Cyprus where St. Lazarus had been bishop for 30 years after the resurrection of Christ and his own resurrection and where his grave is on Cyprus." He also mentioned his visit to that shrine: "On the Day of the Resurrection of Lazarus, on Saturday, we went to his (Lazarus's.—A. A.) church, which he himself had founded and which is the place of his tomb carved out of stone."

Soon our stay in Cyprus came to an end. Coming out of the Limassol harbour, the *Nadezhda* set its course for Haifa. It was reached on September 9 and it was the place where our pilgrims set foot on the Holy Land. The final destination of our hard and long journey was reached at last. A telegram of thanks was sent from there to His Holiness Patriarch Aleksey II of Moscow and All Russia, expressing the hope that the action, which became possible thanks to the policy of *perestroika* and growing freedoms of our citizens, would become a landmark on the way to the revival of the old Russian tradition of mass pilgrimages to the Holy Land.

From Haifa the crew made a trip to old Galilee where two thousand years ago the earthly life of our Saviour was accomplished. They visited Nazareth and the Church of the Annunciation. "We went to a monastery erected by Empress Helene. There is a church there built on the very spot where the house of the Holy Virgin the Mother of God used to be," wrote a Russian pilgrim, Kir Bronnikov, who visited this place in 1820. "That monastery," he continued, "was devastated after the land was conquered (by the Moslems.—A. A.), but now the Catholics have renewed it; they also possess a spacy and very beautiful church there. I have never seen such a church anywhere in Palestine."⁶

Towering over the city in the place of that "spacy" church today is a huge two-storey concrete church with an enormous cupola. On the wall surrounding its

yard there are several majolika boards with a prayer to the Mother of God inscribed on them in various languages including Russian and Ukrainian.

In spite of a brief period of time allotted to the pilgrims in Galilee, they managed to come to Mount Tabor, the place where the Transfiguration of the Lord took place, as well as Tiberia and Capernaum on Gennesaret (Tiberias) Lake. The Lord Jesus Christ often came to Capernaum. Here He healed a man with an unclean spirit (Mk. 1. 21-28), a sick of the palsy (Mk. 2.1-12), St. Peter's mother-in-law (Mk. 1.29-32), and a servant of a Roman centurion (Mt. 8.5-13). In Capernaum He revealed to His disciples the mystery of the Eucharist (Jn. 6.27-59). Amongst the ruins of Capernaum one can see a large square building the stones of which are thoroughly rough-hewed and remarkably big-sized. They are the remains of the church built by Empress St. Helene at the place where the house of St. Peter used to be.

At the River Jordan the pilgrims reverently washed their feet in its sacred water. At the present time there is a special place arranged here, at the source of the river at Gennesaret Lake, for the mass immersion of faithful. Back in Haifa the pilgrims visited the Cave of Prophet Elijah on Mount Carmel and the nearby Carmelite Convent (the Carmelites is a begging Catholic Order; it was founded at the foot of Mount Carmel in Palestine in 1155. The building of the monastery as we see it now was subsidized by the French King Charles X (1824-1830).

On September 11 the pilgrims visited the Haifa City Hall, where they were received by its Deputy Mayor, Mr. Shimon Rudik. It was emphasized in the discussion that the cold war between East and West was over and that it was necessary now to restore good relations between the two countries. The visit of the pilgrims boat to Israel was seen a good contribution to the development of such relations. In the evening, the *Nadezhda* let go the anchor to shore along south to Jaffa.

It was with a special feeling that the pilgrims peered into the outlines of the city emerging in the morning mist. Indeed, it was the place where most Russian pilgrims would step down on the Holy Land because it was the shortest way from here to Jerusalem. In old times Jaffa (Joppa in Greek) was famous for a miraculous event: it was there that St. Peter raised from the dead a good woman named Tabitha (Acts 9.36-42).

Steering the boat along the shore, the captain of the *Nadezhda* gazed with anxiety into the raging waves. Nothing has changed in the harbour since Russian pilgrims stepped down on shore here at the risk of their life. One of them, Kir Bronnikov, wrote in 1824 that "there were off Jaffa enormous rocks against which the waves struck producing a great roar, especially when there was wind."⁷ Fortunately, our small boat managed to avoid the dangerous rocks and to enter the harbour safely. But we were not able to come on shore because the local authorities asked us to move on to the more comfortable harbour of Tel Aviv, and at noon the

Nadezhda found its place at the yacht-moorage in front of a sky-scraper hotel.

In the evening the crew arrived in Jerusalem, where the head of the Russian Orthodox Mission, Archimandrite Nikita, gave a reception in honour of the guests. Present at the reception was also a film-shooting team from our country who had just finished shooting a documentary entitled "The Holy Land". During the night of September 13, a journalist named Natalia from the *Rabochaya Tribuna* newspaper in Moscow came to Jerusalem. She had set off on her pilgrimage from Moscow, walked all the way to Odessa, then boarded a cargo-ship to Cyprus and thence took a plane to Lod Airport where she was met by members of the Mission.

On September 13, accompanied by Sister Natalia of the Russian Gorneye Convent, the pilgrims went to the old part of Jerusalem and venerated the Lord's Sepulchre and other shrines of the Church of the Resurrection. On the following day they visited Bethlehem, the ruins of old Jericho and Qumran and went to see the Dead Sea. On their way back, the indefatigable Sister Natalia brought them to the Monastery of St. Gerasimus. This is what Hieromonk Melety wrote about this monastery in 1794: "Coming back from the Jordan, at about five-mile distance off the river, we saw north, with the Dead Sea still in sight, the ruins of the old Monastery of St. Gerasimus. According to his *Life*, this holy man had a lion who had served him till the man's death in gratitude for drawing a splinter out of his paw and who himself died letting a growl of sorrow at his grave."⁸

Having visited the monastery whose abbot gave us a warm welcome, we continued our journey and soon reached a deserted gorge with the old Monastery of St. George Chozebite sticking to a steep rock. We met the community of the monastery and then, having come back to Jerusalem, went to the Mount of Olives.

On the Sunday night the pilgrims attended Divine Liturgy at the Lord's Sepulchre, which was celebrated by His Beatitude Diodoros, Patriarch of Jerusalem. Before the Liturgy all made confession at Golgotha and then partook of the Holy Gifts of Christ. We put a lot of candles at the Lord's Sepulchre, which had been given to us by our compatriots during our stops at cities on the Volga, in Rostov-on-Don, Mariupol and Kerch. Sunday, September 16, was the last day of our stay in Jerusalem. The pilgrims had an opportunity to visit the old Lavra of St. Sabas the Sanctified, situated in a deserted gorge north-east from Bethlehem.

This monastery was founded by St. Sabas in 502. He chose that deserted place to live in a cave. Soon after that he came to be surrounded by disciples who settled on the wild rocks under the hot sky of the Judean desert. The Byzantine Emperor Justinian patronized the monastery, which was soon to become a stronghold of Orthodoxy in Palestine. During its golden age, there used to be up to five thousand monks there. But since the Saraceni invasion in 614 the monastery had been exposed to constant raids. Many monks were persecuted and suffered martyrdom. Gradually the Lavra fell into decay. In 1604 some

Serbian monks made an attempt to restore the community but failed because of scarce resources. The monastery came back to life in 1686 under Patriarch Dositheus of Jerusalem who sent to the community generous donations. Today there are 7 monks in the monastery. With gratitude we kissed the image of St. Nicholas, the patron of seamen. This icon, as many others in local monasteries, is of Russian origin.

The time came eventually to part with Jerusalem. During their stay in the Holy City, the pilgrims spent some time working hard at the Gorneye Convent to help the sisters in manual work. Back in Tel Aviv, some pilgrims went to a Russian plot near Jaffa, which was constantly looked after by two nuns. Purchased in the last century by the Head of the Russian Orthodox Mission in Jerusalem, Archimandrite Antonin Kapustin, this plot is called "the Garden of St. Tabitha" to commemorate that event when St. Peter raised this pious woman from the dead at nearby Jaffa. On October 6, 1888, during the journey of Grand Princes Sergei and Pavel Aleksandrovich and Grand Princess Elizaveta Feodorovna in Palestine, a Russian church was laid in this "garden", dedicated to Sts. Peter and Paul and St. Tabitha.

Looking down from the belfry at the panorama of the two merging cities of Tel Aviv and Jaffa, we thought with sadness about the fate of the Orthodox presence in Palestine. The poor sight of the Russian plot made us think of the need to resume regular pilgrimages of Russian worshippers to the Holy Land to help revive this monastery.

In the morning of September 18, the *Nadezhda* left the Tel Aviv harbour, accompanied by a cortege of motor-boats with local reporters and TV cameramen. The expedition steered south, to Egypt. Upon their arrival in Port Said on the following day, the pilgrims wanted to go first to the Sinai Monastery and then to sail on to Alexandria. But the absence of entry-visas, the imposition of martial law due to the developments in Iraq and Kuwait as well as the fact that we had come to Egypt from unfriendly Israel—all this prevented the crew from obtaining temporary visas and coming on shore. Therefore, the decision was taken to continue the journey to Alexandria—the final destination of the voyage. Ultimately, on September 20, the *Nadezhda* entered the harbour in Alexandria and cast anchor opposite a medieval fortress protecting the city against the enemy.

Alexandria ("Iskenderia" in Arabic) was founded in 332 B. C. by Alexander of Macedonia whose name was given to the city. Here, on the island of Pharos, the Old Testament was translated in 271 B. C. from Hebrew to Greek by 70 Talmudic Judaic scholars directed by an Athenian, Dimitrios of Phaleron who founded the famous Library of Alexandria. Christianity was brought to this city by St. Mark who became its first bishop (c. 50-60). Among the residents of this city were such great Fathers and Teachers of the Church as Origen, Clement of Alexandria, Athanasius the Great, and Cyril of Alexandria. In 638 Alexandria was

captured by the Arabs and the famous Alexandria Theological School ceased to exist.

All these recollections involuntarily came to one's mind during the long days the crew had to stay on board, away from the berth, waiting for the decision to be made concerning their visas. Thanks to the energetic intervention by the Soviet consul in Alexandria, visas were granted at last and we could come on shore.

In Alexandria the pilgrims saw those few old monuments in the old part of the city which have survived the military actions for several centuries. Among the sights which have been preserved is the "Pompeius Column" called so conventionally since on this 30-metre one-piece pillar made of red granite there was discovered in the 19th century a Greek inscription dedicated to "Invincible Diocletian". (This Roman emperor captured Alexandria after a 8-month siege)

The column stands on the top of the highest hill in Alexandria. In old times the approaching navigators could see it from afar. Spread on a vast territory around it is an old Moslem cemetery. The hill is scarred with numerous caves. Unfortunately they are empty now, but even in the last century one could find in them the traces of old Christian communities. A. Norov, a prominent Russian scholar and traveller who visited Alexandria in 1861, wrote that "under the hill on which the Pompeius Column stands there have been discovered recently some catacombs in which one of the early local Christian churches was once founded. Some of the frescoes in this underground church have survived, and we copied one of their best-preserved fragments depicting the multiplication of five loaves and seven fishes."⁹ Upon his arrival in Russia, A. Norov gave this drawing to the Archaeological Society in Moscow.

After seeing the sights in Alexandria the only thing left for us to do was to visit the Monastery of St. Catherine on Sinai—the ultimate goal of the expedition. After a visit to Cairo and a tour around the famous pyramids on horses hired from local bedouins, one group of the pilgrims went back to the boat in Alexandria, while the other group of 5 persons continued the journey. It took us the whole night to get from Cairo to the south of Sinai where the tiny Arab village of St. Catherine was lost in the midst of bleak rocks. Early in the morning we started our ascent to the top of the mountain which is locally called "Mount of Moses", for it was there that the Lord gave the ten commandments to the chosen people.

It took us three hours to get to the top of this mountain standing some 2,000 metres above the sea level. On the hill top there is a small church of the Resurrection of Christ, which is sometimes used for celebration. Here we read those passages from the Book of Exodus which tell us about God's appearance to Moses. The moments we spent on the mountain to which God had descended were unforgettable. We saw spreading beneath a range of high mountain peaks making three parallel ridges stretching from north-west to south-east between the two gulfs of the Red Sea.

On our way down we took an old path as this hard

and dangerous way was used by Russian pilgrims in old times. As Kir Bronnikov wrote in 1820, "There is no other way to reach the top of the mountain; the location makes it impossible, for the mountain is unsailable altogether because of steep slopes, deep caves and towering rocks all around it."¹⁰ In old times this way was much more difficult, but now it has been made easier in part with the help of steps made of rubbles. It lies through a gorge between vertical granite rocks.

In the narrowest passage of the gorge there are remains of the stone gates through which pilgrims had had to pass on their way to the top. The gates used to be guarded by two monks from Sinai. They would let through only those Christians who had made their confession at the church of the monastery. This custom had existed till the early 18th century, but Kir Bronnikov found it already extinct at his time. According to him, "In the old times these gates used to be guarded by two monk gate-keepers who would not let anybody through to the top without a note from the monastery confirming that the person had made his confession. But nowadays this custom is no longer observed."¹¹

We came down to the valley and entered the famous Sinai or St. Catherine Monastery, founded in 527. Here the pilgrims visited the church and the adjoining chapel erected on the spot where there was, according to tradition, that Burning Bush from which God spoke to Moses. Russian pilgrims would come to the Sinai monastery bringing generous donations. Among the most valuable gifts from Russia to Sinai is a silver shrine for the relics of St. Catherine. It is placed in the sanctuary of the main church. The inscription on it begins with the following words: "In 1689 Their Majesties Tsars Ioann and Petr Alekseyevich and Her Majesty Sofia Alekseyevna donated this gilded silver shrine out of our imperial treasury..." With reverence we kissed the shrine of the great martyr Catherine and, having said goodbye to the monks, went on our way back.

In Alexandria the pilgrims met the representatives of the Russian Orthodox Church at the Patriarchate of Alexandria, Archimandrite Feofan. Availing themselves of his hospitality, some members of the expedition visited two Coptic monasteries lying half-way from Alexandria to Cairo in the Nitrian Desert.

The days and nights of the long pilgrimage passed unnoticed, and the breath of autumn began to be felt. Winds became stronger in the Mediterranean making it dangerous for a fragile wooden boat to sail back. The mission council therefore made the decision to send the expedition back home by the Black Sea Steamship Line and to have the *Nadezhda* lifted on the deck of a ship going to Mariupol. On September 15, this sailing-boat which had sailed five seas, moored to the board of a large cargo steamship. Its crew looked down with interest on the emaciated figures of the pilgrims clad in worn-out clothes. It was four months since the *Vera*, the *Nadezhda*, and the *Lyubov* had set sail to go from Kizhi down Lake Onega,

then "from the Varangians to the Greeks and further on to the Holy City of Jerusalem.

A new page has been opened in the history of Russian pilgrimage, and it is hoped that the sea course laid out from the Black Sea ports by the fragile *Nadezhda* (Hope) will be followed, as it was in the old times, by bigger pilgrims boats so that Faith and Charity augmented in the Holy Land could be brought back home.

NOTES

1. Malyshev V. *Vera, Nadezhda, Lyubov*. Leningrad, *Smena*, 1990, August 22.

2. *Puteshestvie vo Ierusalim Sarovskiya obshchezhitelnyia pustyni ieromonakha Meletiya v 1793 i 1794 godakh* (Travelling to Jerusalem by Hieromonk Melety of the Sarov Hermitage in 1793 and 1794). Moscow, 1800, p. 48.

3. *Puteshestvie k svyatym mestam, nakhodiashchimsia v Yevrope, Azii i Afrike, sovershennoye v 1820 i 1821 godakh sela Pavlova zhitelom Kirom Bronnikovym* (Travelling to Holy Places in Europe, Asia, and Africa by Kir Bronnikov of the Village of Pavlovo in 1820 and 1821). Moscow, 1824, p. 21.

4. *Puteshestvie vo Ierusalim...* (Travelling to Jerusalem...). Moscow, 1800, p. 213.

5. *Ibid.*, p. 60.

6. *Puteshestvie k sviatym mestam...* (Travelling to Holy Places...). Moscow, 1824, pp. 149-150.

7. *Ibid.*, p. 24.

8. *Puteshestvie vo Ierusalim...* (Travelling to Jerusalem...). Moscow, 1800, p. 184.

9. Norov A. S. *Zapiski vtorogo puteshestvia na Vostok. Ierusalim i Sinai* (Notes of the Second Travelling to the East. Jerusalem and Sinai) St. Petersburg, 1878, p. 8.

10. *Puteshestvie k svyatym mestam...* (Travelling to Holy Places). Moscow, 1824, p. 111.

11. *Ibid.*, p. 111.

Archimandrite AVGUSTIN

Speech of Metropolitan PITIRIM of Volokolamsk and Yuriev at the IV Congress of People's Deputies of the USSR

December 20, 1990

I am speaking on behalf of the "Ecological group" of People's Deputies. It was not our intention to follow the general trend of discussing our shortcomings, but clearly the situation is already such that it is necessary to take them into account.

I will begin by quoting from a telegram, addressed to Deputies Gaer and Desyatov. "The workers of the Nikolaevsky District wish to bring to your attention the fact that the Mnogovershinny (Primorzoloto) Metallurgical Plant, in spite of all resolutions, violating all possible rules, has delivered 65 tons, and according to more accurate figures, 147 tons, of cyanide. The plant administrators intended to put the MMP into operation, without receiving final permission from the Ecological Commission of the Russian Federation. This would entail the destruction of all life forms in the lower reaches of the Amur. We resolutely demand that the outrageous conduct of Primorzoloto be stopped immediately. On behalf of the electors, the Chairman of the Village Soviet."

The Volga is being destroyed, the Aral Sea is drying up, the Azov Sea is being poisoned, Lake Baikal is dying. Over the five to ten years the volume of water has been disastrously reduced. Last month I happened to be in the Primorsk Region, where salmon have been practically wiped out. 100,000 tons of salmon were caught in the Amur in 1913—today the figure is 6,000 tons.

The average life-expectancy in our country is ten years lower than that in industrially developed countries. Our country occupies the last place out of the top 50 states. Last November the Supreme Soviet of the USSR adopted a resolution on urgent measures to improve the ecological condition of the country. Alas, the measures have not been carried out, and

moreover, the affected ministries and local authorities are demanding that certain points be revoked, or are quite simply ignoring them altogether. There is a dangerous and growing tendency in the country to discredit the ecological movement on the grounds that it is hindering economic progress.

Furthermore, there are other phenomena which are profoundly disturbing and which affect not only this country, but the whole world: the migration of the population; the movement of people from the countryside into the towns; the urbanization of the country. However, it is well known that in many countries roughly 3 per cent of the population produce food for the rest. Our agricultural labourers are flocking to the towns because the situation in the countryside has become so dire.

The impending moves towards a market economy in conditions of underdeveloped industrial technology signify a more intensive exploitation of natural resources. We would define this method of exploitation as destructive. Consider how even such a time-honoured folk-trade as the collection of cedar nuts represents the cause of the destruction of a 200-year-old cedar tree. And all this is happening before our eyes.

But is the situation really so bad? I would say no, not at all. There is hope. There is a solution. We must take definite, even severe measures in the solution of ecological problems, strengthen and rationalize legislation about the exploitation of natural resources, work for its improvement not its deterioration, as our President had recently explained. What is needed is not local, uncoordinated initiatives, but state finance for the protection of the environment. (I will not list the innumerable statutes and acts, which we must

compose and bring to fruition. We already have the appropriate executive organs for that task.)

The transition to the environment-friendly use of natural resources is being effected at the present time by the construction of purification works at existing plants and by the creation of national parks. It is necessary to find ways of creating areas protected by law from pollution and the destructive and ignorant use of natural resources. These will be our national property, wherever they may be, whether in the immediate vicinity or in the farthest-flung corner of the country.

And finally I would like to say that economics must not be amoral. A fortnight ago a centre for the training of specialists was founded in Moscow, offering management courses, whose students will be sent abroad. But if in the first instance we do not create people who have not only rights and duties but also clear perceptions of themselves as citizens of their country, as fundamentally spiritual beings, whose activity is above all moral (and morality is creative) then we will make no advances either in matters ecological or economic. And moreover, in the Soviet market it will be the rule of dishonest business that reigns and not that of high moral standards of the Russian merchant.

It seems to me that ecology should be included in the list of issues, considered to constitute "state security" and that all the forces of society should combine to deal with them. The earth must have her master, a competent, thrifty and conscientious master.

We must supply those who tend the soil first and foremost with the necessary appliances for using the land competently, so that every centimetre of chernozem (black earth) that is being eroded away in our black earth belt, or about which we know nothing in our so-called non-blackearth zone, might be preserved.

Practical steps in this direction have already been taken in the Staritsky District of the Tver Region. Although at the moment it constitutes just a tiny corner, the work that is already being carried out there should, I hope, yield its positive results in the autumn of 1991.

Most important of all, we should remember that we are living in the land that has been handed down to us by our forefathers for more than 1000 years. We are responsible to them and also to them who will come after us. They will judge us sternly according to their consciences and according to the results of our own economic and social activities.

I call upon everybody—voters, deputies, chairpersons of supreme soviets and presidents to unite. Perhaps we will allow ourselves a short break from our arguments, from the carving up of non-existent property, in order to create new property to take into the future.

In particular I would like to address our President. Mikhail Sergeyevich, the people have entrusted their hope to you. Do not let them lose that hope. May God and the people help us in this our task.

Under the Omophorion of St. Sava of Serbia

The Serbs' first acquaintance with the Christian teaching dates back to the first half of the 7th century A. D. Around the year 640, on the initiative of the Byzantine Emperor Heraclius (610-641), Christian preachers from Rome came to Illyria and Dalmatia where the Serbs lived at the time, since its church affairs were administered by the Pope of Rome, although this territory was under the rule of the Byzantine Empire. The newly-enlightened Serbs did not have their own bishop. According to Hilferding, "the clergy in Serbia depended on the archbishop of the city of Splet, or Split" [2, p. 9, secondary pagination, note 74]. The preaching of the Roman missionaries did not take deep root among the Serbian people, since it was conducted in Latin, a tongue unfamiliar to the Serbs. Divine services were also conducted in the Latin language. That is why after the death of the Emperor Heraclius and the subsequent weakening of Byzantium paganism grew stronger among the Serbs and many Christian preachers were ousted from the Serbian land.

In the second half of the 9th century, Byzantine Emperor Basil I (867-886) helped Grand Duke Mutimir of Serbia to win a victory over African Saracens in Dalmatia (1, p. 549). It was then that the drawing together of the Serbs and Byzantium, which had a beneficial effect in respect of the Christian enlightenment of the people, started afresh. At the request of the Serbs, the emperor sent Christian preachers—this time, Greek ones—to their land in 868-870. There has survived an account of the second baptism of the Serbs described by Emperor Basil's grandson, Constantine Porphyrogenitus, who told about it in his writings—a biography of his grandfather and the book *On State Administration*. The Serbian parishes began to depend on Constantinople and not on Rome. It was also there that the Serbian holy hierarchs were consecrated, and the name of the Patriarch of Constantinople was mentioned in prayer during divine services. The Greeks, however, also preached and conducted divine services in their own language and not in Serbian. It was only the sermons by Sts. Cyril and Methodius Equal to the Apostles delivered in Old Church Slavonic which had a decisive impact upon the destiny of Christianity in Serbia. It is not known for sure whether the brother saints personally enlightened the Serbs. This fact, however, is quite probable, since they undoubtedly preached in Bulgaria and Moravia, and the territory of Serbia lay between the two states. Accord-



ing to tradition, Sts. Cyril and Methodius Equal to the Apostles even founded an "archpastoral see in ancient Singidun, or Stedun (now Belgrade)" (2, p. 9, secondary pagination, note 78).

In the second half of the 10th century there was only one Orthodox bishop in the whole of Serbia. He had his see in Rasa, the capital of the then Serbia. Ye. Golubinsky writes in his *Concise Outline of the History of the Orthodox Churches*: "The final adoption by the Serbian people of Christianity coincided with the beginning of the division of the Churches" (1, p. 446). Between the 9th and 12th centuries, however, there were periods in the history of Serbia when the Serbs were under Latin influence. Thus, in the mid-11th

century Grand Duke Michael of Serbia (1050-1084) and, subsequently, his son, Constantine Bodin (1084-1110), adhered to Roman Catholicism and were ecclesiastically under the jurisdiction of the Pope of Rome. Conducive to this was a certain degree of independence which Serbia enjoyed at the time, as well as the dukes' desire to be elevated to royal dignity by the Pope. Under Constantine Bodin Dukja, the grand duke's territory, seemed to be finally latinized, since even some time after Bodin there was not a single Orthodox priest in that region" (1, p. 448).

Thus, despite the fact that it was the Greeks who took the main initiative in enlightening the Serbs, by virtues of her territorial location Serbia was ecclesiastically under the jurisdiction now of the Holy See, now of the Greek Patriarchate and now, in part, of the Bulgarian holy hierarchs (in the period of elevation of Bulgaria and the conquest by the Bulgarians of Greek and Serbian lands when some of the Serbian dioceses fell under their power). "Predominant among the Serbs on the Adriatic coast was the influence of Rome, and in the inner parts of Serbia, the influence of Byzantium" (2, p. 27). This situation continued until the rise to power in Serbia in the mid-12th century of Prince Stephen Nemanya of Rashka (1114-1200), who became the unifier of the Serbian lands [1, p. 429] and the founder of the famous Nemanyich Dynasty of Serbian rulers, who subsequently won fame for their more than two centuries long rule over the Serbian state.

Stephen Nemanya was born in Dukja (Zeta) and was baptized in his early infancy by a Latin priest. In 1143, however, when he was already of mature age, he received Holy Baptism from Orthodox Bishop Leontije of Rashka. "The Church of Sts. Peter and Paul in Novi Pazar (ancient Rashka.—L. K.) in which Nemanya was baptized still exists today. It was revived in 1728" [2, p. 9, secondary pagination, note 80]. "Orthodox Serbs today still count off their historical existence from the day of Nemanya's baptism" [2, p. 27].

A valiant soldier and a talented politician, Stephen Nemanya was distinguished by Christian piety, fear of God and love of the poor. He built many churches and founded a number of cloisters, including the Studenica, Sopačani and Žiča monasteries, the Sveti Krali (Saint King's) Monastery, the famous Hilandari Monastery on Holy Mount Athos, and others. The Lord blessed the good works of the Christian prince. When he was still the ruler of Rashka (1149), Stephen Nemanya incorporated the hereditary domain of his ancestors, Zeta, in his own territory in 1165, and circa 1170 he became the Grand Duke of Serbia. Gradually expanding the boundaries of his land, the wise ruler turned it into one of the biggest states in Europe. In the region of Stephen Nemanya, Serbia was liberated from Greek dependence and won her state sovereignty (1190). Quite a few changes were also made in the internal set-up of Serbia. Having subjugated all appanage rulers, Stephen Nemanya united individual Serbian lands into

a single state. From that time on, the order of passing down supreme power from generation to generation was instituted: the autocratic power established by Stephen Nemanya began to be handed down in a direct line (state power was passed on to the eldest son, then to the second son, etc.). Collateral lines, just as individual independent rulers, lost their significance. Thus it continued down to the time of Stephen Urosh V after whose assassination in 1367 the rule of the famous Nemanyich Dynasty ended.

In 1196, after thirty years of his successful rule over Serbia, Stephen Nemanya, influenced by his youngest son, who was then monk Sava on Mount Athos, took the vows under the name of Simeon and retired first into the Studenica Monastery, which he had founded, and then to Holy Mount Athos. The pious wife of Stephen Nemanya, Anna, the daughter of the Greek Emperor Romanus, took the veil under the name of Anastasija.

Throughout his reign, Stephen Nemanya gave exceedingly great attention to the Christian enlightenment of his people in the spirit of Orthodoxy. He combatted the remnants of paganism and the Bogomils' heresy which had penetrated into Serbia from Bulgaria back in the 10th century. The activities of Stephen Nemanya prepared the ground for the educational labours of his youngest son, St. Sava, whose name is associated with the foundation of an independent Serbian Church.

The birth of St. Sava was a special gift of God to the pious couple, Stephen and Anna. When they already had two sons, they addressed the Lord in prayer, begging Him to grant still another son to them. Stephen and Anna made a vow to dissolve their marital union and keep chastity upon his birth. Their prayer was heard: in 1169 (ca. 1174 according to some other sources) Anna gave birth to a boy, named Rastko.

From his early childhood Rastko grew fond of church services and had a special sympathy for monks. He was affable and meek, loved the poor, liked to fast and refrained from idle talk and laughing. Rastko would often read Holy Scripture, learning from it the basic principle of wisdom—the fear of God. His inborn self-control and prudence helped him avoid various temptations in his young days. He did not indulge in amusements characteristic of the young: he liked to reflect on ascetic life and prayed the Lord to show him the way to salvation. Being guided by Divine Providence, Rastko made acquaintance with a Russian monk from the Monastery of St. Panteleimon on Mount Athos, who fascinated the pious youth with his stories of ascetic life on the Holy Mount. Rastko made a vow to God to retire from the world and become an ascetic on Mount Athos. At the age of seventeen he went to Mount Athos in secret and, having safely reached his destination, he settled in the Russian Monastery of St. Panteleimon.

Not long after that the parents established the whereabouts of their son and sent a *voivode* with a unit of soldiers to fetch him. But the young prince managed

to lull the vigilance of the guards sent after him. On his request, the hegumen treated his guests to a hearty meal after which they went to a church. Worn out by an unusually long service and overcome by the wine they had consumed, the soldiers fell asleep during the reading of the Synaxarion. Then Rastko quietly left the church and went to the Old Rossikon Tower where a hagiote professed the prince under the name of Sava. When the soldiers woke up, the ceremony of taking monastic vows had already been completed. Sava sent to his parents his secular garments, his hair cut off during the ceremony and a letter in which he begged them not to regret his act and to thank God for everything.

Some time later, Sava moved to the Vatopedi Monastery. From there, he made a journey across Mount Athos during which he visited the holy hermits leading an ascetic life in the caves and paid homage to all the sacred places on the Holy Mount. Enchanted by the life of the holy ascetics, Sava also wanted to settle in a hermitage, but the hegumen refused him his blessing for taking this path until he became established in the initial step of cenobitic life through obedience. Sava complied with the will of the hegumen and began to humbly fulfil various obediences about the monastery. The young monk wore rags and walked barefoot.

In the course of time Stephen Nemanya resigned himself to the fact that his son had become a monk and sent generous donations to Mount Athos. St. Sava used his father's gift for building a church.

When Stephen Nemanya himself took the vows under the name of Simeon and came to Mount Athos, he together with his son renovated the Vatopedi Monastery and built several churches there. Quite a number of churches on Mount Athos were repaired and decorated with money they provided. But the main creation of Sts. Sava and Simeon is the Hilandari Monastery. On Sava's request, the Greek Emperor Alexius III turned over the Hilandari, then a small neglected monastery, to the Serbian princes, and thus began a new page in its history. St. Sava restored and expanded the cloister's old church dedicated to the Annunciation of the Blessed Virgin and built a fortress wall with a tall tower round the monastery. He made monastic cells inside the wall and renovated and decorated all the monastery buildings. St. Sava bought the lands around the cloister and added several other monasteries to the Hilandari. Thus still another Slav monastery was founded on Mount Athos.

St. Sava was also the founder of the Hilandari Monastery's library. The Hilandari, made wealthy and famous through the labours and feats of its first hegumen, St. Sava, became to the Slavs, and remained for a long time, a centre of Christian enlightenment. Hegumen Sava compiled for the brethren a rule according to which the monks of the Hilandari Monastery have been living to this day.

After both the external and internal life of the monastery was organized, St. Sava retired into the village of Kariai, the centre of Mount Athos. There he

built a secluded kellion and a church consecrated in honour of St. Sabas the Monk and settled in it together with three brethren who conducted divine services in the church. St. Sava increased his feats: he read the Psalter every day, had only one meal daily and made special bows at the end of each divine service. During his period of silence at Kariai he compiled the rule of the Kariai kellion (monastery rule for hermits) and wrote the *Life of St. Simeon*, his father, who had passed away before St. Sava was made the hegumen of the Hilandari Monastery, on February 13, 1200. The Lord blessed the relics of St. Simeon: they began to exude fragrant healing chrism. St. Sava also wrote a service dedicated to St. Simeon.

Bishop Nicolaus of Ere ordained Sava deacon and presbyter. When visiting the city of Saloniki on business connected with the Hilandari Monastery, he was elevated to the dignity of Archimandrite by Metropolitan Constantine.

When the crusaders occupied Constantinople, it became known on Mount Athos that they wanted to bring the Holy Mount cloisters under the jurisdiction of the Pope of Rome. It was also then that St. Sava received a message from his homeland informing him about an internecine war in Serbia. The news compelled him to return to his homeland and translate the incorruptible relics of St. Simeon there.

St. Sava was greeted by the Serbs with joy. The holy relics of St. Simeon were solemnly placed in the Monastery of the Most Holy Mother of God on the Studenica River built by St. Simeon in his day. St. Sava ruled over the brethren of the Studenica Monastery for some time.

In Serbia, St. Sava supplemented his everyday monastic feats with apostolic works, since it was not only an edifying example of religious zeal, but also enlightenment which the Serbian people needed. Travelling through towns and villages, he preached the Holy Gospel and built churches, hospitals and schools. St. Sava established Orthodoxy, trampled upon by various sects and by Latin preachers, in quite a few Serbian cities and towns. He put in order the procedure of divine services, built cloisters and restored peace between antagonists. Thus, St. Sava reconciled his brothers, Vukan and Stephen. Through his efforts, a sanguinary war between Serbia and Bulgaria was averted. For his righteous life the Lord bestowed upon His loyal minister a gift of miracle-working: numerous people were healed by his prayers and evil spirits exorcised. Through the works of St. Sava, Orthodox piety was more and more firmly established in the Serbian land and the Serbian Church was strengthened. The construction of a cathedral church was launched in the capital and the finest masters were invited from Greece to make wall paintings in the church. The work of the saint advanced successfully and his fame spread all over Serbia. And then a great misfortune befell the holy founder of the Serbian Church. The Pope of Rome offered Grand Duke Stephen the title of king if he submitted himself to the authority of the Holy See. Despite St. Sava's protest, Stephen gave way to his am-

bitious plans and accepted the offer. In the autumn of 1217 a papal legate came to Serbia and crowned Stephen. St. Sava immediately left Serbia and returned to the Holy Mount. Besides, he found his wide fame a nuisance and sought to perform his feats in seclusion.

Upon the departure of St. Sava chrism ceased to exude from the shrine of St. Simeon. King Stephen appealed to his saintly brother, requesting him to return and say his prayers over his father's coffin. St. Sava did not come in person, but, being full of compassion for the Orthodox people of Serbia, he sent a disciple of his with a prayerful appeal to his father in which he begged St. Simeon not to deprive his compatriots of his gracious aid and to intercede with God for them. The message was read over the coffin of St. Simeon after Divine Liturgy and, as a sign of the fact that the request was granted, the shrine began exuding chrism once again. King Stephen was so staggered by this miracle that he immediately laid down the Roman crown and profoundly repented his misdeed.

During his stay on Mount Athos, St. Sava never forgot about the needs of his homeland and the interests of the Serbian Church. In 1219 he went to Asia Minor to request the Greek emperor and the Patriarch of Constantinople, who were then in Nicaea, to grant autocephaly to the Serbian Church and appoint a Serbian archbishop to Serbia. The request for appointing an archbishop was granted on condition that St. Sava would head the Serbian Church. On the day of the Feast of the Dormition of the Most Holy Mother of God, Ecumenical Patriarch German consecrated Archimandrite Sava Archbishop of All Serbia. It was with great difficulty that St. Sava succeeded in winning for the Serbs the right to elect the archbishop at a council of Serbian bishops independently of the Greek Patriarch. From that time on the Serbian Church, which had previously been headed by Greek bishops, became autocephalous. St. Sava divided Serbia into twelve dioceses. Hilandari monks disciples of St. Sava became her first bishops.

The holy archpastor took great pains to root out wrong ideas and establish Orthodoxy in Serbia. He made it incumbent upon all unwed couples to have a church wedding even if they had already lived thus to a venerable age. The holy hierarch travelled all over the country, instructing the flock in the true faith and exposing the false teachings of the Bogomils and other heretics. It was more than once that holy hierarch Sava saved his homeland from wars and devastation. Thanks to his intercession, the Hungarian king renounced a campaign against Serbia. He crowned the sovereign Stephen who went down in the history of Serbia as Stephen the First-Crowned. Holy hierarch Sava corrected monastic rules on the model of those in use on Mount Athos and in Palestine. The cloisters which he founded became centres of enlightenment of the Serbian people. The first holy hierarch's works in arranging the affairs of the Church and the state were accompanied by numerous miracles and miraculous signs. St. Sava brought back to life King Stephen, who wished to take monastic vows before his death,

but did not have time to do so. St. Sava professed him, after which the resurrected king finally went to his rest. During Divine Liturgy and All-Night Vigil, when the holy hierarch came to incense over the coffin of his father, the relics of St. Simeon exuded fragrant chrism.

St. Sava's literary work should also be mentioned. Besides the Hilandari and Kariai rules, which were already mentioned, and the *Life of St. Simeon the Myrrh-Exuding* with a service dedicated to him, St. Sava also compiled a rule for reading the Psalter, as well as the Studenica rule modelled after the rule of the Hilandari. When he was still a monk on Mount Athos, he began translating the Nomocanon—a collection of civilian and ecclesiastical laws—from the Greek. This translation, adapted to the local conditions, became a manual for the administration of the Serbian state and the Serbian Church. It was copied and distributed among all newly consecrated bishops. In Serbia, St. Sava's Nomocanon formed the basis of legislation until the mid-14th century. St. Sava's translation of the Nomocanon was also used by other Slav states, including Rus where it was sent from Bulgaria on request of Metropolitan Kirill II of Kiev in 1262. The 1274 Council of the Russian Orthodox Church described this book as "the finest and newest specimen of ecclesiastical and civil law" [4, p. 117]. Numerous copies of the book were made and sent to many Russian cities and towns.

St. Sava ended his earthly life as a pilgrim. At the 1233 Church Council, several years before his death, he surrendered his office of Archbishop of Serbia to a disciple of his, Arsenije, and himself once again set out on a journey to holy places. He went to Palestine where he paid homage to all the holy places associated with the life of Christ Our Saviour. The holy hierarchs also visited hermitages in the environs of Jerusalem, including the Lavra of St. Sabas the Monk where he was handed the crozier of the famous founder of the cloister. In the Lavra, there was a tradition, handed down from generation to generation, that the crozier was to be passed on to a holy hierarch named in honour of St. Sabas the Monk. Today the crozier is kept on Mount Athos in accordance with St. Sava's last will and testament [4, p. 73]. St. Sava paid visits to hermits with whom he had edifying conversations. In every place that he visited the holy hierarch bought ecclesiastical books, church plate and, even, relics of saints [5, p. 372] and made generous contributions to poor monasteries and churches. On his way back, St. Sava visited the cloisters on Mount Athos.

Upon his return to his homeland, St. Sava uncovered the relics of his father, which were invented uncorrupted. The holy relics were solemnly translated to the Žiča Monastery, the see of the first Serbian holy hierarchs in the days of St. Sava.

St. Sava passed away in the Bulgarian city of Trnovo on January 12, 1237, and was buried there with all due honours. A year later, his incorruptible relics were translated by King Vladislav of Serbia, the saint's nephew, to Serbia and placed in the Mileševu Mo-

nastery—a cloister built by the king in Hersegovina, St. Sava's hereditary domain. Numerous people were healed by the relics of the saint and, even, by his emptied tomb in Trnovo. In 1595 the Turks, who had conquered the Serbs, moved the holy relics of St. Sava to Belgrade and burned them there. Today the Church of St. Mary stands on that spot.

Church veneration of St. Sava began right after his blessed demise. Two years after the translation of the holy relics of the saint from Trnovo to Serbia a service dedicated to him was compiled. In 1243, one of the holy hierarch's disciples, Hieromonk Domentijan, wrote his first *Life*.

There is not a single town or village in Serbia where the memory of St. Sava would not be revered. Pilgrimages to his relics never ceased until the time of their loss. "The walls of many Serbian monasteries are decorated with wall paintings showing scenes from the life of St. Sava... Today, just as before, there is not a single one among the churches of the Serbian Orthodox Church which would not have an icon of St. Sava" [4, p. 125]. Embodied thus was a singular phenomenon of Serbian heritage known as *svetoslavle*, or Saint-Savism, by which, according to Archimandrite Atanasije Jevtić, is understood what "manifests itself as true Christianity in Serbian national experience, that is, Orthodoxy epitomised in the historical life of this people." Thanks to Nemanya, Lazarević and Branković and, above all, the Serbian Church herself, Saint-Savism, as a feat of spiritual perfection in the midst of the Serbian people, gradually helped to develop spiritual vision in the Serbian people to preserve and ingrain in them the brightest and most vivid values and special qualities of Christianity expressed in the ideals of love, freedom, truth and readiness for sacrifice which, like rays of light in the dark, penetrated the Serbs' national literature and folklore. In spite of all failures, errors and temptations, it was precisely owing to the historical memory of the Serbian people and a lively and persistently preserved creative attitude to the traditions and ideas of Saint-Savism that the Serbian national identity survived. An exceptional place in this sense was held by the Serbian Orthodox Church, which led her people through all the trials of martyr's witness and established them on the cornerstone of Orthodoxy.

All the national uprisings of the Serbian people against the Ottoman enslavers took place under the sign of the Cross, since the triumph of the Cross was regarded as an essential and absolute prerequisite for the physical and spiritual survival of the Serbs. The nationwide veneration of Prince St. Lazar and of St. Sava, linked with readiness for a feat of suffering and self-sacrifice even when St. Sava's relics rested at Mileševo and then, in 1595, were burned at Vračar, testifies to the national and religious self-determination of the Serbs. The patriarchs, bishops, priests and monks of the Serbian Orthodox Church laid down their lives at all stages of the history of the liberation movement of the Serbian people,

always bearing in mind their responsibility to God and the people for the preservation of the invaluable benefit which they inherited from St. Sava. The period between the 16th and 19th centuries is marked by the names of those great men who devoted their knowledge, education, status and prestige to the cause of protecting the Serbian people from the onslaught of Islam and Roman Catholicism. Among the best-known champions of Orthodoxy were Patriarch Makarije (Sokolović), Bishop Teodor of Vršac, Metropolitan Vissarion, Patriarchs Jovan (Kantul), Gavriilo I (Rajić) and Arsenije III (Crnojević), Archpriests Atanasije of Bukovica and Matija Nenadović, Priest Luka Lazarević, Vladyka Petar II (Negoš), and many others.

Having come out of the darkness of the Ottoman enslavement, the Serbian people, state and Church continued the traditions of their ancestors, which had been so vividly preserved in the memory of the people who handed them down from generation to generation. *Krsna slava*, *slavski kolač* with a candle, an icon and Christmas *badnjak** are inseparable from the Serbs' national revival in the 19th century as a symbol of everything which is firmly established and has remained genuine in the Serbian culture of modern times. On the other hand, this sudden coming out of the darkness of cultural backwardness and poverty which, like a millstone, suppressed Serbian popular life and which did not recede at once, but lingered on as an aftermath, as an inevitable survival of the centuries long domination of foreign obscurantism, brought about partial blinding of a certain part of the newly emerged Serbian intelligentsia that began looking for its future in noncritical perception of everything positive and everything negative which Western Europe had achieved and which it was seeking to achieve at the time. Because of her calls to wariness and circumspection in respect of foreign influences on Serbian spiritual or cultural life the Serbian Church often came into conflict with proponents of radical transformations in Serbian society. She gave the strongest rebuff to the reform of the Serbian literary language (Vuk's reform) which by its obvious reductionism posed a threat to the vocabulary and richness of expression of the then Slavic-Serbian language. Certain church attitudes in favour of upholding quite a few old, traditional values of true Orthodoxy, however, verged upon the positions of nonconstructive conservatism that feared any changes in Serbian society. But the Serbian Church never lost her viability, and did her best to keep it and agreeing to accept those elements of European culture in which she noticed in good time their usefulness to and necessity for ensuring the further righteous existence and progress of the Serbian people.

* *Krsna slava*, a Christian festival particularly celebrated in the family; *slavski kolač*, festal cake; *badnjak*, branches burned on Christmas Eve.— Ed.

In the period between the two world wars the Serbian Orthodox Church became a target for all those elements and ideologies both at home and abroad which, in order to implement their anti-Serbian and anti-Yugoslav strivings, aimed to achieve a split of the Serbian people as a single homogeneous and distinct entity in the Balkans. This activity culminated in the physical and cultural genocide of the Serbian people during World War II, accompanied by the martyrdom of the Serbian Orthodox Church which this time too remained together with her people, preserving and upholding St. Sava's legacy and ideals as an indispensable organic component of the Serbian people in the past, present and future. Quite a few bishops and priests, together with their numerous flock, perished in the years of the nazi occupation. Patriarch Gavriilo Dožić, the Primate of the Serbian Orthodox Church, was arrested by the nazis and met the end of the war at the Dachau concentration camp.

The Serbian Church entered the new Yugoslavia with heavy losses: numerous clergymen and hundreds of thousands of her believers had perished, and many churches and ecclesiastical buildings had been destroyed in the firestorm of the war. However, instead of allowing the Church to heal her wounds and get back to her labours in the field of enlightening the Serbian people, the state ideology of that period began ascribing to the Church a ballast of reaction and conservatism allegedly burdening her and adopted an extremely hostile attitude towards the Church, which was in keeping with the traditions of intolerance towards religion. All the principles of St. Sava's legacy were systematically forcibly thrown away in social life and culture to the curb of public life and the very term "svetoslavle", Saint-Savism, was only used at the time together with the epithet "obscurantist" and repre-

sented as a symbol of all the negative features of Serbian nationalism.

In the past few years, when the Serbian leadership embarked on a new policy which culminated in constitutional amendments and the restoration of the state sovereignty of Serbia all over her territory, substantial changes in the attitude of the Serbian state apparatus towards the traditions of the Serbian Church also became possible. In noting these positive changes the step forward thus made in particularly evident, considering all the injustices to which the Serbian Orthodox Church was systematically subjected in the past decades. In the opinion of the Serbian Orthodox Church, however, the country's leadership believes in further improvement in the Serbian state's attitude towards the Church, which is to remove this attitude from the sphere of everyday politics and to restore to the Church her place in society which she always held historically.

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The Orthodox Mission in Korea

For the 90th anniversary of its foundation

The missionary activity in the Russian Orthodox Church has a history of many centuries. This history is rich in glorious traditions, invaluable experience and abounds in numerous bright examples of Gospel preaching among other peoples. Hosts of Russian zealots continued the lofty ministry of the holy apostles, bringing the light of Christ's truth to pagans. Over the ten centuries of Christianity in Russia practically not a single territory has remained on its vast expanses a Gospel preacher has not set his foot on. The exploit of a Christian missionary always involved a lot of sweat and blood. Russian missionaries died

a martyr's death at the hands of aborigines. They had to endure bitter northern cold and intense southern heat, overcome the dangers of distant voyages, live far away from their near and dear ones, their fellow countrymen, till their dying day, suffer privations, hardships and experience spiritual sorrow. All this called for total self-abnegation on the part of the missionaries, complete devotion to Gospel preaching and boundless love of their neighbours. Together with the Christian faith they brought enlightenment; they presented written languages to many peoples and ethnic groups, laid foundations for their cultures, and

cultivated humane principles among them. For all these exploits we glorify Christian missionaries on a par with the apostles.

The efforts of Russian missionaries often extended far beyond the borders of the Russian state. Suffice it to recall that in the 19th century alone Russian missionaries preached the Orthodox faith in Persia (the Urmia Mission), Japan, China, Alaska, bringing thousands of people to Christ and leaving behind seats and centres of the Orthodox faith which grew in size and gained in strength with time.

The Korean Orthodox Mission is one of the citadels of Orthodoxy. At present it is steered by our Greek brothers in faith, bringing forth abundant fruit in the vineyard of Gospel preaching, but we recall with profound satisfaction that the Orthodox Mission in Korea was founded by Russian missionaries.

The establishment of the Russian Orthodox Mission in Korea was promoted by the fact that at the end of the last century a considerable number of people of Russian extraction lived on the territory of that state for various reasons. As a solicitous mother, the Russian Orthodox Church did not leave her children without spiritual care. Besides, she had a long-standing, in fact, many-centuries' tradition of bringing the Orthodox faith to non-Christian peoples. By that time the Russian Orthodox Church had accumulated a positive experience of converting Koreans to Orthodoxy: in 1862-1867, Bishop Veniamin (Blagonravov; † 1982) of Selenga, Vicar of the Irkutsk Diocese, baptized four thousand Koreans who lived around Vladivostok. For various historical reasons, Korea did not have one national religion. The local population's beliefs were a mixture of animism, undeveloped polytheism, Buddhism and Confucianism. Through the efforts of the Roman Catholic missionaries Christianity first came here in the 16th century; there is information, for instance, that some Koreans were baptized in 1590. Koreans willingly embraced Christianity in spite of brutal persecutions by the rulers. In 1990 the Roman Catholic Church numbered 17,000 Korean converts.

All these circumstances warranted great hopes to be set on the future Mission. However, considerable obstacles, mostly of a political nature, lay on the path of its establishment. Russia has always been favourably disposed to its Korean neighbour. Thus, in 1896, during the coup d'état, the Korean king, Kochjon, took shelter in the Russian diplomatic mission, spending many days there till the events ended in his favour. Even today Koreans recall with gratitude this friendly support by the Russian government. But there were also set-backs in Russo-Korean relations. Fearing possible Russian influence, the pro-Japanese government of Korea for a long time persistently prevented the establishment of an Orthodox Mission. Complex relationships between Korea and Japan had a negative effect also on the future activity of the Mission.

The Orthodox Mission in Korea was instituted by a Holy Synod decision in 1897. The Mission's staff

consisted of its head—Archimandrite Amvrosy Gudko, a deacon and a psalm-reader. The Mission was financed by the Holy Synod treasury. Juridically, it was attached to the Petersburg Metropoly and was subordinate to it till 1908, when it passed under the jurisdiction of the Archbishop of Vladivostok. Regrettably, the original staff of the Korean Orthodox Mission was not destined to accomplish its task. A complex political situation, unfavourable for Russia, prevented the missionaries from coming to Korea. Having spent many months on the border, waiting for permission to enter the territory of Korea in vain, they had to return home.

The Russian government continued negotiations with the Korean authorities. The first preacher of Orthodoxy in Korea was Archimandrite Khrisanf Shchetkovsky († 1906), later Bishop of Yelizavetgrad, who laid the foundation stone for the future Mission. Orthodox Koreans revere his memory to this day. Archimandrite Khrisanf was born into the family of a deacon in Rostov-on-the-Don in 1869. In 1899, being a hieromonk, he graduated from the Kazan Theological Academy with the scholarly degree of Doctor of Theology. That same year he was appointed head of the Orthodox Mission in Korea, and elevated to the dignity of archimandrite.

Father Khrisanf, accompanied by psalm-reader Iona Levchenko, arrived in Seoul in January 1900. Hierodeacon Nikolai Alekseyev, a member of Mission's original staff, who had eventually succeeded in getting an entry visa and bringing along religious books, vestments and church vessels, had already been in Seoul since summer 1899. Upon their arrival in Seoul, the missionaries encountered numerous difficulties connected chiefly with the absence of church premises. At first divine services were held in the house of the Russian consul, which was adapted for the purpose. On February 17, 1900, this temporary church was consecrated by Father Khrisanf, who celebrated the first Divine Liturgy on Korean soil.

Father Khrisanf began his pastoral activity with his fellow countrymen; spiritual life of the Russian people, who lived far away from their native country and the Church, was in a state of neglect. Concern for parishioners soon yielded abundant fruit—throughout the entire history of the Mission the Russians have always played a considerable role in its life, readily responding to its various needs. The colonies of Russian settlers, scattered in various parts of the Korean Peninsula, often served as bases for establishing new Orthodox communities.

At the same time Father Khrisanf closely studied the indigenous people. He strove to learn as much as possible about their everyday life, culture, customs and traditions, studied their national peculiarities and morals. Later he used his observations in preaching the Gospel. Very soon Koreans began to come to Father Khrisanf's home. Father Khrisanf hospitably welcomed all visitors, told them about the Christian faith, arousing their lively interest in Orthodoxy.

Inspired by the first successes, Father Khrisanf,



*Metropolitan Sergy Tikhomirov.
Orthodox Mission in Korea*

assisted by his new Russian-speaking friends, set about translating liturgical books into Korean. The task proved to be extremely difficult because of the specifics of the Korean language. Things became much easier after Chinese-language liturgical books had been ordered from Peking. Unfortunately, later that year (1900), during the so-called "boxers' rising," the Orthodox Mission was damaged and the library was destroyed completely. The Peking Mission took its books back. But Father Khrisanf was not disheartened by this.

His next step was the establishment of a school for Korean children. Profoundly convinced that charity is a missionary's best ally, Father Khrisanf considered literacy one of the ways of turning the Koreans' hearts to Orthodoxy. The school began to function in October 1900; at first the premises were leased and then built on the Mission compound. All expenses involved in running the school were covered from Father Khrisanf's salary. Subsequently, the Holy Synod granted an allowance to meet the school's needs. The syllabus answered all requirements of the then Korean Ministry of Education and, in addition, provided for the study of the Russian language. In 1904, when the Russo-Japanese war broke out, the school had to be closed down.

The first Orthodox church in Korea was erected through the efforts of Father Khrisanf. As early as 1898, a plot of land had been acquired for the Mission in the Ding-Dong area, not far from the centre of the Korean capital. Construction work was started in 1901, and in 1902 construction and improvement work on the Mission compound was completed. Its structures included a house for missionaries, a belfry, a house for interpreters, a school with rooms for teachers, a warden's hut, and a wood-store. The grounds were surrounded by a brick wall in the Korean national style. It was decided to use the school building as a church. Bells were cast in Moscow, specially for the Mission. On April 17, 1903, the church was ceremonially consecrated in honour of St. Nicholas the Miracle Worker. St. Ioann of Kronshtadt, who maintained close spiritual ties with Father Khrisanf, gave extensive support to the Korean Mission. Father Ioann sent his festal goldish vestment to the Mission as a token of his blessing of the new seat of Orthodoxy. This vestment is kept at the Mission to this day as a precious shrine.

Thanks to Father Khrisanf's labours the newly-established Orthodox community in Seoul became a full-fledged ecclesiastical centre in Korea. During Archimandrite Khrisanf's missionary activity in Korea 14 men and women were baptized, six couples wed and burial services for four former parishioners conducted. This is only one aspect of Archimandrite Khrisanf's fruitful activity.

However, Father Khrisanf's stay in Korea was not long. During the Russo-Japanese War, Korea was occupied by the Japanese, and all the Russian citizens had to leave it. It was with heavy heart that Father Khrisanf parted with his flock. In February 1904 he left for Russia together with his loyal colleagues and associates. The Mission's property was inventoried and put in custody of the French embassy. Thus, at her very inception the Korean Church found herself on the verge of ruin. As has been said already, Father Khrisanf was consecrated Bishop of Yelizavetgrad, but his archpastoral ministry was not destined to be long—in 1906 he died of tuberculosis at the age of 37.

However, Father Khrisanf's efforts were not in vain: a few years later the seed of faith sown by him in Korean soil sprouted and brought forth abundant fruit. In August 1906, a new group of Orthodox missionaries arrived in Seoul, and Archimandrite Pavel Ivanovsky became a worthy continuer of the cause and efforts initiated by Father Khrisanf. Helped by four assistants from Russia, he took vigorous steps to convert pagans to Christianity. Under him the Mission attained its heyday.

Archimandrite Pavel was a no ordinary person. It took him great talent for administration to set up a whole network of the so-called missionary camps and guide their work successfully in a country where paganism had held sway and Christians had been persecuted only a short time before. These camps became a sort of hotbeds of Christianity. Preachers

regularly went to the localities inhabited by converted Koreans, staying for several days in each of them. Members of a community and all those who wished it, would assemble at a special place (usually, in the house of one of the worshippers and, sometimes, on the premises rented by the Mission), Father Pavel being the only priest in the Mission, it was impossible to establish parishes that would function on a permanent basis. Therefore, the missionary camps became a convenient form of cultivating faith among the converts. When Father Archimandrite arrived himself, he usually officiated at divine services, performed the Sacrament of Baptism and other rites, but when the missionary camps were visited by other members of the Mission—the deacon, psalm-reader or active parishioners from among local residents—the worshippers were taught the fundamentals of the Christian doctrine. Work in the missionary camps was so successful that seven schools were soon opened for Korean children in various towns. These schools had their own buildings and were attended by 220 pupils. In addition, prayer-houses were opened in many towns. Archimandrite Pavel managed to have a parish school built even in Vladivostok, where, as is known, people of Korean extraction had been living from of old.

Father Pavel succeeded in furthering the sacred cause of his predecessor, Archimandrite Khrisanf: many liturgical books were translated into Korean. Together with I. Kan, a Korean translator, he carried out a formidable task, translating the Prayer Book, the Book of Hours, the Paramiya Book, the Service Book, the Book of Needs, selected offices from the Octoechos, the Triodion, the Festal Menaion as well as a short history of the Old and New Testaments, the Catechism, the Order of Holy Communion and the office of panikhida. Many of the translated books soon appeared in print, while some of the translations were never published, remaining in the manuscript form. Besides, postulant Fyodor Perevalov, assisted by M. Kim, put many Korean-language canticles to music, basically preserving traditional Russian church melodies. Thus, the Korean worshippers were enabled to glorify God in their native tongue.

In 1912 Archimandrite Pavel was recalled to Russia and elevated to the dignity of Bishop of Nikolsk-Ussuriysky, vicar of the Vladivostok Diocese. Back in Russia he continued to care for the Korean Mission, administering it from his home country and remaining virtually its head till his demise in 1919.

The period of Archimandrite Pavel's management of the Korean Mission became the brightest one in the entire history of the Mission till the Second World War. The salient feature of its activity in that period was its tireless preaching of Orthodoxy among the local population. The results of this work surpassed all expectations.

After Archimandrite Pavel the life of the Korean Orthodox Mission gradually fell into decay, due to the numerous external reasons and the fact that not all of his successors were outstanding personalities like

him, and were not just as entirely devoted to the missionary cause.

Between 1912 and 1930 the Mission was headed by: Archimandrite Irinarkh Shemanovsky (1912-1914), Hegumen Vladimir Skrizhalin (1914-1917), Hieromonk Pallady Seletsky (1917) and Hieromonk Feodosy Perevalov (1917-1930). Fulfilling their pastoral duties, they nevertheless did not leave any noticeable trace in the Mission's history. On the contrary, during that period many new factors and circumstances were far from being conducive to the development of the Mission's activity. Thus, under Hieromonk Pallady all schools had to be closed down for lack of funds. During Hieromonk Feodosy's term financial support from Russia was suspended owing to the exacerbated revolutionary situation, and, as a result, the Mission found itself in great distress. To make both ends meet it was compelled to grant its premises and land on lease, this becoming the only source of income for the Mission for many years to come. Fortunately for its personnel, they had a small rice field at their disposal which provided them with means of subsistence and often saved them from starvation. For these and other reasons, the Mission's activity, which was so vigorous under Archimandrite Pavel, fell into decay. By 1930, only two of the missionary camps survived: one in the town of Koehe and the other in Karugai. They were under the care of Father L. Kim. In 1930, Archbishop (subsequently, Metropolitan) Sergy (Tikhomirov; † 1945) of Japan assumed the management of the Korean Orthodox Mission. In 1931 he appointed Father A. Chistyakov to fulfil his missionary obedience in Seoul, which he did till 1935, baptizing 87 Koreans during this period, which was quite an achievement under those conditions extremely unfavourable for the Mission.

In 1936, after Chistyakov was discharged at his own request, Archimandrite Polikarp Priimak († 1989; subsequently Bishop of Penza and Saransk) arrived from Tokyo with the blessing of Metropolitan Sergy. He was instructed to devote particular attention to parish work so as to preserve the remaining flock. Archimandrite Polikarp proved to be a zealous minister. In 1941 he was appointed head of the Orthodox Mission. Archimandrite Polikarp's activity embraced the entire Korean Peninsula. His flock lived in seventeen towns, including Pyongyang, Hopuchin, Kaisu, Karugai, Koehe, Resin, etc. For the most part these communities consisted of Russian people; according to Archimandrite Polikarp, there were only some 150 Koreans in them. For this reason, divine services and sermons were conducted in Church Slavonic and Russian; only Litanies were said in Korean. It should be noted that the Mission's parish life was exemplary. Archimandrite Polikarp conducted divine services on all Sundays and feast days, and during Lent—every day of the First and Holy weeks.

At the end of the 1930s, the situation in which the Orthodox Mission carried out its work deteriorated ever more. Long before the war with the USA, Japan, which held complete sway over Korea, launched an

anti-foreigners' campaign. Any unwary, incautious step by the Mission's personnel could lead to its closure. Therefore, to prevent provocations on the part of the pro-Japanese authorities, Metropolitan Sergy (Tikhomirov) of Japan blessed the Mission to limit its activity to the guidance of Russians alone. Nevertheless, Korean worshippers could often be seen among parishioners. As a rule, up to 30 parishioners regularly attended divine services.

Under these complex political and material conditions the Mission headed by Archimandrite Polikarp continued to function till 1940, when clouds began to gather over it. The year 1946 witnessed a split within the Japanese Orthodox Church in Tokyo. A group of clergymen and laymen declared their withdrawal from the jurisdiction of the Moscow Patriarchate and the acceptance of the jurisdiction of the American Metropolity headed at that time by Metropolitan Feofil Pashkovsky († 1950). This could not but affect the life of the Korean Mission. Tokyo began to exert pressure on Archimandrite Polikarp in an attempt to make him recognize the authority of the American Metropolity, otherwise he could be removed from the post of the head of the Mission. In view of these circumstances, on January 27, 1945, the Moscow Patriarchate issued an Ukase Granting Temporary Independence to the Mission, removing it from the jurisdiction of the East Asian Exarchate administered by Metropolitan Nestor Anisimov († 1962), who was placed in charge of the Mission following Metropolitan Sergy's demise on August 11, 1945.

But the attempts to subordinate the Mission to the American Metropolity did not stop. This was largely promoted by the fact that after the Second World War the composition of the Mission's parishioners changed due to the influx of refugees to Seoul—both Russians and Koreans—from China. Days of peace ended for the Mission. Moreover, it was not long before dramatic events occurred in it. These were initiated by certain Kim Li Khan, an Orthodox priest, adherent and follower of Metropolitan Feofil Pashkovsky, who, prior to the war, had served as a psalm-reader at the Mission. Prompted by the craving to become head of the Korean Mission, he went to Tokyo to secure support of Bishop Veniamin Basalyg, representative of the American Metropolity, and was "instituted" to this post.

On December 18, 1948, Kim Li Khan with a group of his adherents, accompanied by local policemen, occupied, after divine service, the Mission's church and demanded that Archimandrite Polikarp should obey Bishop Veniamin's ukase. Father Polikarp attempted to voice his protest, but was arrested together with his elderly mother and brought to the police-station. The adherents of the Metropolity, who enjoyed the patronage of the American military authorities, took possession of the Mission. Archimandrite Polikarp spent many long months in prison; he was subjected to constant interrogations and tried in vain to restore justice. The authorities wanted to stage a show trial of him, charging him with espionage in

favour of the USSR. Their plans were frustrated, however, because of the absence of trustworthy evidence. All they could do was to expell Archimandrite Polikarp from the country, and on June 29, 1949, he was deported to Pyongyang (North Korea). Soon afterwards he was assigned to the East-Asian Exarchate and moved to Kharbin.

But the American Metropolity's authority over the Korean Mission did not last long. Its subordination to the Japanese Diocese created insurmountable difficulties. The struggle for political influence in the country ended in the complete withdrawal of the Japanese. After liberation from the many-years' yoke the Koreans considered any dependence on Japan to be totally unacceptable. Therefore, subordination to the Japanese Diocese, even a formal one, was impossible for the Korean Mission.

The congress of Orthodox believers, held on December 25, 1955, resolved to join the Patriarchate of Constantinople as represented by the Greek Archbishopric in America.

At present the Korean Orthodox Mission is under jurisdiction of the Patriarchate of Constantinople, under the omophorion of Metropolitan Dionisy of New Zealand. Greek Archimandrite Sotiry Trambas arrived in Seoul. This marked the beginning of the period of flourishing of Orthodoxy in Korea, which continues to this day. Father Sotiry's labours are shared by priests from Greece and America. Orthodox Koreans—five priests and one deacon—serve in various parts of the country. In addition to the thoroughly rebuilt Cathedral of St. Nicholas in Seoul and the Orthodox Missionary Centre, Orthodox churches have been opened in Pusan, Inchon, Chonju. Quite recently first Orthodox cloister was founded in Korea, some 60 kilometres from Seoul—the Convent of the Transfiguration of the Lord. It now has four nuns from Greece.

One of the Mission's chief accomplishments is that it enabled Orthodox Koreans to pray and conduct divine services in their native tongue. The last few years have witnessed the appearance, in Korean translation, of Divine Liturgy, the Holy Scripture, the Order of Sacraments, offices for saints, theological works. The Mission engages in extensive publishing activities aimed at bringing the Orthodox spiritual legacy to Korean worshippers. Upwards of 60 various titles have been published, including the Holy Scripture, Catechism, the Prayer Book, manuals on dogmatic theology and history of the Church.

In 1982, a theological school was opened to train clergy and church servers. Graduates of the first course, which lasts two academic years, teach at elementary and secondary catechetical schools. Graduates of the second course, lasting four academic years, are appointed preachers, teach at higher catechetical schools and work in Orthodox youth and scientific associations. Students are taught all theological disciplines, as well as ancient Greek and Byzantine singing. Theological school graduates, who made particularly

good progress, are sent to Greece to take an advanced course.

The Mission regularly organizes theological seminars. One such seminar was held from January to April 1990. A course of lectures on problems of Christian life was read and theoretical and practical classes were held daily. Many young people took part in the seminar, after which 16 more Koreans were baptized. Missionaries often preach at educational establishments, among the working youth. The popularity of Orthodoxy in Korea can be corroborated at least by the fact that during the 1988 Olympic Games in Seoul an Orthodox chapel was erected in the central stadium.

The Mission also organizes catechetical talks with all those who come to the churches. Parents may attend lessons together with their children, which ensures continuity of the faith. Recently, the Missionary Centre played host to 24 boys and girls from the Chonju parishes. For three days they were being taught church singing and reading, and boys attended to various needs in the sanctuary.

The Mission has instituted its own social protection foundation to help needy families and students. It

also finances the construction of kindergartens and crèches. Graduates of the Orthodox Mission in Korea have organized new communities in Japan, the Philippines, Hongkong and Singapore.

The Korean Orthodox Mission maintains fraternal contacts with Local Orthodox and other Christian Churches. During the WCC World Convocation on Justice, Peace and Integrity of Creation, held in Seoul in 1990, it accorded cordial welcome to representatives of the Mother Russian Orthodox Church, the conference participants, headed by Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations.

In April 1990, the Synod of the Patriarchate of Constantinople passed a decision on the establishment in Athens of the Missionary Institute of the Far East and the formation of the Synodal Committee on Missionary Activity. The headquarters of the Missionary Institute will be in Seoul, which testifies to the high appraisal of the activity of the Orthodox Mission in Korea. The Mission's 90th anniversary marks a new page in its life.

L. ANISIMOV

ORTHODOX CHURCHES CHRONICLE

Pilgrimage to Greece and Mount Athos. A 15 member group of bishops, clerics and laymen of the Russian Orthodox Church, headed by Bishop Vladimir of Tashkent and Central Asia, went on a pilgrimage to Greece and Mount Athos on August 3-20. The pilgrims visited the New Procopion and venerated at the relics of the Righteous St. Ioann the Russian. As usual, the guests were accorded a warm welcome by Protopresbyter Ioann Vernesos, Rector of the church. Bishop Vladimir assisted by the pilgrims celebrated Divine Liturgy in the Church of St. Ioann the Russian. On August 6 (new style according to the Greek tradition), in Athens the pilgrims participated in the Feast of the Transfiguration of our Lord Jesus Christ. The group spent six days on Mount Athos. On the Feast day of St. Panteleimon, the Great Martyr, (August 9), the pilgrims prayed in the St. Panteleimon Monastery. The Great Vespers, All-Night Vigil and Liturgy with the Holy Procession were celebrated. The pilgrims visited many monasteries on Mount Athos and venerated at the shrines. On August 13-14 the guests stayed in the town of Salonica, where they visited the Orthodox churches and were received by Metropolitan Panteleimon of Thessalonica. On August 16 the pilgrims participated in the commemoration of the 400th anniversary of the demise of St. Timotheos, Bishop of Eripos, founder of the Pentelis Monastery (in the suburbs of Athens). The divine service was conducted by the Primate of the Church of Greece, His Beatitude Seraphim, Archbishop of Athens and All Hellas. The next day there was a trip to the isle of Kaya—the place of the demise of St. Timotheos. On August 19 (old style), the Feast of the Transfiguration of Our Lord Jesus Christ, Bishop Vladimir celebrated Divine

Liturgy in the Cathedral of the Dormition at the Pentelis Monastery.

From October 1 to 15, Protopresbyter Ioann Vernesos, his wife and children, were guests of the Russian Orthodox Church at the invitation of the Moscow Patriarchate. This visit was especially dear to Father Ioann since he had been to Kiev, the birth place of the Righteous St. Ioann the Russian, and Leningrad. There, in the Fortress of Sts. Peter and Paul, near the tomb of Peter the Great he saw a copy of the banner under which St. Ioann had fought on the river Prut. Protopresbyter Ioann was accorded a warm welcome by His Holiness Aleksy II, Patriarch of Moscow and All Russia, at the Trinity-St. Sergy Lavra on the Feast day of St. Sergy of Radonezh and at the All-Night Vigil in the Patriarchal Cathedral of the Epiphany on October 14. On October 15 Father Ioann assisted His Holiness during the Divine Liturgy in the Cathedral of St. Vasily the Blessed in Red Square and was invited by the Patriarch to a reception. Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, also met the Vernesos family.

Georgian Patriarchate. His Holiness and Beatitude Ilia II, Catholicos-Patriarch of All Georgia called for the abolition of capital punishment in the USSR. In his letter to President Gorbachev His Holiness stated that killing a man whether guilty or not "is a serious crime and a grave sin before God." He also stressed that capital punishment would not help solve the problem of the rising crime-rate. He was critical of the fact that places of confinement

are overcrowded, trying to draw special attention to the young, who should work and start families.

Bulgarian Patriarchate. Six metropolitans of the Bulgarian Orthodox Church made a public statement repenting of their passive attitude towards and compromises with the state authorities in the years of communist regime in Bulgaria. The text of the statement was signed by Metropolitans—Pimen of Nevrokop, Stefan of Vel Tirnovo, Pankraty of Stara Zagora, Kalinik of Vratsa, Dometian of Vidin, and Kirill of Varna. All of them admitted that prohibition to officiate imposed in March 1988 upon priest Khristofor Sabev, one of the organizers of the Bulgarian Committee for the Protection of the Rights of Believers, was unjust.

In the Holy Synod Commission. On October 10, 1990, the Holy Synod Commission on Revival of Religious-Moral Education and Charity met in the Department for External Church Relations of the Moscow Patriarchate. In addition to its own members, taking part in its session were Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, and psychiatrist A. Masteropulo.

On the agenda were issues related to organization of the Commission's work.

Opening the session, Head of the Department for External Church Relations of the Moscow Patriarchate, Archbishop Kirill of Smolensk and Kaliningrad, who is also Chairman of the Commission, pointed out that the

democratic freedoms proclaimed in the society now being renewed offer the Church fresh opportunities for revealing her soteriological aspects. The initiative and enthusiasm of laymen who are prepared to participate in the public service of the Church call for ecclesiastical support. The Commission's aim is to awaken enthusiasm where there is none and help the already existing movements.

The Commission is called upon to become a body capable of coordinating the initiatives coming "from below", to become a platform for discussions and a place for reconciliation of various groups of the church public. Yet the Commission should not be a supervizing or guiding body. Its task is to accumulate ideas, formulate a harmonious programme of action and help new movements to maintain unity with the Church.

His Grace Archbishop Kirill was followed by speakers who touched on such issues as the Church's cooperation with the bodies of people's government and secular social structures, participation of parishes in distributing charitable donations, setting up schools for training social diakonia workers, provision of the necessary recommendations to local church structures, organization of the system of an independent financial provision of the Church.

The Commission welcomed the establishment of the Brotherhood of the Protecting Veil of the Mother of God and adopted a decision on the convocation of a Congress of Orthodox Brotherhoods. An idea was also approved to set up in Moscow an Orthodox youth centre and a centre for Orthodox women.

The 5th Ecumenical European Youth Conference

"To Live with Hope"—such was the motto of the 5th Ecumenical European Youth Conference which took place from April 11 to 18, 1990, in Plen, FRG. It was organized by the Ecumenical Youth Council in Europe. Conferences of this kind are held once in 14 years and represent the major event in the EYCE programme. This year the conference, which coincided with Easter celebrations held together by Christians of both Western and Eastern traditions, was attended by some 200 young representatives from 21 EYCE member countries in Europe, as well as guests from other continents. The conference, the principal task of which was to involve youth in the ecumenical work, to publicize the EYCE activity and to identify the problems and interests of Christian youth today, was a great success.

The deliberations focused on such socio-political problems as youth unemployment, developments in Eastern Europe,

unification of Germany, morality, the situation of women, as well as theological problems such as Eucharistic and liturgical communion of Christians belonging to different confessions. Despite their diverse confessional traditions, the participants were sensitive to other people's views and succeeded in finding a common language and celebrating Easter as the triumph of all-embracing and uniting joy. A major contribution to the conference was made by the representatives of the Russian Orthodox Church, Father Sergy Beschasny, Petr Gerasimov and Margarita Nelyubova of the

DECR, who took an active part both in the liturgical life of the conference and the deliberations at plenary sessions and meetings in groups. The participants were especially impressed by the Orthodox service at Easter night celebrated by the Orthodox participants.

Assembly of the Ecumenical Forum of European Christian Women

The Assembly of the Ecumenical Forum of European Christian Women took place from July 14 to 21, 1990 in York, England. It was attended by 250 women from 26 countries in Europe, representing various Churches (Protestant, Orthodox and Catholic) and religious organizations such as the All-Asian Conference of Women Believers, Christian Peace Conference, European Commission on Church and Society, Fellowship of the Least Penny, Lutheran World Federation, Presbyterian Church in the USA, European Association of Women for Theological Studies, World Federation of Methodist Women, World Union of Catholic Women's Organizations, Ecumenical Youth Council in Europe, Conference of European Churches and the World Council of Churches.

The Assembly's theme was—"From Division to a New Vision of Life". There were 10 working groups on 1) search for identity—freedom of personality; 2) biogenetics: ethical and legal questions; 3) violence in everyday life; 4) racism: discrimination against women; 5) the history of women reviewed; 6) feminism and poverty: challenge to Europe in 1992 and beyond; 7) living in harmony with creation; 8) developments in Central and Eastern Europe—new conditions for peace and cooperation in our "common home"; 9) prospects for freedom in the common European home; and 10) global peace service: national military service.

The Assembly focused on the work carried out by the Forum for the last four years, guidelines for the future

work, the need to develop contacts with the CEC, finances, the Forum's standing commissions (the Assembly established the following three standing commissions: Justice and Peace, Theology and Spirituality, Environment—Problems of Ecology and Bio-ethics).

The Assembly elected as presidents of the Ecumenical Forum of European Christian Women Elizabeth Raiser of the FRG (Evangelical Church), Reetta Leskinen of Finland (Lutheran Church) and Mary José Arana of Spain (Roman Catholic Church). Margarita Nelyubova of the Russian Orthodox Church in the Soviet Union was elected to the Coordinating Committee. The Assembly also appointed national coordinators to propagate and consolidate the work of the Forum in their countries. Nina Bobrova of the Russian Orthodox Church and V. Kadayeva of the All-Union Council of Evangelical Christian Baptists (AUCECB) were elected national representatives in the Soviet Union.

After the Assembly the former and the new Coordinating Committees met for a joint session. The first meeting of the new Coordinating Committee will be held in October 1990 to appoint the Executive Committee, to determine a new place for the headquarters of the organization and to assign the membership of the Standing Commissions.

The Soviet Union was represented at the Assembly by N. Bobrova and M. Nelyubova of the Russian Orthodox Church, V. Kadayeva of the AUCECB and the Rev. Vivian Raudsepp of the Lutheran Church in Estonia.

The 25th International Old Catholic Congress

The 25th International Old Catholic Congress took place on August 27-31, 1990, in Geneva. It had as its main theme "New Life in Jesus Christ". There were 500 participants including 350 delegates—bishops, priests, deacons, deaconesses and lay people from 22 countries. Among the guests were representatives of Local Orthodox Churches and the Roman Catholic Church. Archbishop Antonius Jan Glazemaker of Utrecht also attended the congress. Archbishop Sergy of Solnechnogorsk, representative of the Russian Orthodox Church at the World Council of Churches in Geneva, attended as a guest.

The congress worked in four working groups. Among the ethical questions discussed was the problem of sin involved in AIDS. The group agreed that it was the duty of the Church to offer consolation to those who are dying of

AIDS. Another working group considered the ministry to the marginalized—the handicapped, alcoholics, drug addicts. It was recommended that special attention be paid to the work with the unemployed and prisoners. The psychological roots of racism were also discussed. The fourth group studied the question of women in the Church. A resolution to introduce female priesthood in the Old Catholic Church (there are already women deacons in this Church) was adopted by an overwhelming majority of votes, but the final decision will be taken at the International Old Catholic Bishops' Conference of the Utrecht Confession.

There was a proposal to establish an International Old Catholic Lay Fellowship, but it is to be studied yet.

It was agreed to hold the next congress in 1994 in the Netherlands.

Pilgrimage to the Holy Land

In Russ pilgrimages to holy places used to be an integral part of the people's piety. That is why a pilgrim who had venerated at the Holy Sepulchre, prayed for his fellow countrymen on Golgotha near the place where the blood of the God-Man had been shed, was regarded as a new herald of Christ's Resurrection and not merely as the one who had received the Grace of God.

Following the good tradition a group of pilgrims from the Russian Orthodox Church, headed by Bishop Anatoly of Ufa and Sterlitamak (now Kerch), visited the Holy Land last year.

Having arrived at the Tel Aviv airport we were cordially welcomed by Bishop Timotheos, representative of the Jerusalem Patriarchate, Hegumen Yelisei, Deputy Head of the Russian Orthodox Mission, and nuns of the Gorneye Convent who presented every pilgrim with a bouquet of Palestinian flowers.

The distance from the airport to Jerusalem is nearly 50 kilometres. On reaching the Holy City late at night the pilgrims sang the hymn to the Risen Saviour *In that we have beheld the Resurrection of Christ*. In the Mission a thanksgiving moleben was conducted.

According to the tradition before visiting the Holy Sepulchre pilgrims come to the Jerusalem Patriarchate to receive a blessing for their stay in the Holy Land. After their visit to the Patriarchate the pilgrims knelt down in excitement before the Pillar of Anointment. This first shrine on the way of the believers of the whole world at the foot of Golgotha is a big and even, rectangular sand-coloured stone polished by millions touching it with veneration.

Then we visited the Holy Sepulchre and lit candles from the holy fire descending from heaven on Holy Saturday. Later on, usually at night we had more than one opportunity to pray at the great shrine and celebrate Divine Liturgy.

From the first day of our stay in Jerusalem we started acquainting ourselves with its shrines. Our guide, sister Natalia, fulfilled this obedience thoroughly, like all nuns. The sisters of the Mission provided us with the texts of prayers and Gospel to be read in certain places of the Holy Land. Starting with the Golden Gate of the Jerusalem Wall we visited in succession the old excavation of the sheep pool, where we washed in the cool water, the Church of the Nativity of the Mother of God, the tomb of the Righteous Sts. Joachim and Ann, the Church of the Crown of Thorns. We felt the cold dampness of the dungeon of the Antonia Tower, the stones of which remember the outrage of the Roman soldiers upon the Saviour. Reading of the Passion reminded us of the hours of the suffering the Lord had spent in Praetorium, in prison, with robbers and killers. Even now the granite blocks and niches for chaining prisoners in the dungeon—a kind of stone sack—strike one's imagination. From here began the Way of the Cross of the Saviour. Millions of Christians followed this way kissing with reverence the step of the Judgement Gate and many other shrines sprinkled with the sweat and blood of the God-Man. And again we knelt before the Golgotha stone, the place where the Holy Cross was erected, before the Pillar of Anointment. And again tears filled our eyes at the Holy Sepulchre, and peace filled our souls. The place was crowded with pilgrims, tourists, Orthodox and Catholic monks. We sang the Passion and Paschal hymns, coming from the Chapel over the tomb of the Lord to the Church of the Resurrection, prayed at the place of the Invention of the Cross, kissed the column at which the executors had tortured the Divine Martyr....

The next day at 5 a.m. the pilgrims were in the Garden of Gethsemane at the tomb of the Holy Mother of God. The grand underground church was decorated with hundreds of lampadas. We concelebrated Divine

Liturgy with Bishop Grigorios of Tiberius. The nuns of the Gorneye Convent sang movingly. All partook of the Holy Gifts of Christ. After the Orthodox Liturgy the Armenian Liturgy began on a special altar, and then—the Catholic Mass.

The same day at breakfast in the Mission Bishop Anatoly cordially congratulated Hegumen Yelisei on his name-day and wished him graceful help of God in fulfilling his important obedience far from his Motherland. Continuing our pilgrimage in Jerusalem we visited the Armenian Patriarchate, prayed at the tombs of Apostle Jacob, the brother of God, visited the place where Christ had been kept prisoner in the house of Caiaphas.

With a special feeling the pilgrims visited the Zion Chamber and the place of the Dormition of the Mother of God. Our way down to the Cedron Valley past the Field of Blood to the Pool of Siloam was unforgettable.

The owner of the Pool of Siloam—an Arab—for several dollars permitted us to go down to the water and refresh ourselves.... Cold, turbid water runs from the metre-long crack in the mountain....

Early the next morning we set off for Bethlehem, where we celebrated Liturgy at the birthplace of the Saviour. The pilgrims were accorded a welcome by hegumen of this holy place, Archimandrite Methody, with the brethren. After the visit to the tomb of St. Jerome, on our way back to Jerusalem, we stopped near the Governor's house on the vantage where several Israeli soldiers, armed to the teeth, were posing with obvious pleasure in front of the tourists' cameras against the view of Jerusalem.

The same day we prayed on the Mount of Olives at the place of the Ascension of the Saviour. Then we went to Bethany to see St. Lazarus's sepulchre and visited the convent at the site of Sts. Martha and Mary's house. On our way back to the Garden of Gethsemane we again venerated at the tomb of the Mother of God. Kneeling before the mount on which Jesus Christ had prayed till bloody sweat fell from his brow we sang pathetical hymns *The glorious disciples, I see Thy bridal chamber*. The old plum-tree under which the apostles slept on the night of the betrayal of Christ is fenced: millions of pilgrims are gathering dry leaves, pebbles, anything that meets their eye in this holy place, as keepsakes.

Then we had a look around the new town, visited the museum-model of ancient Jerusalem and the museum of the Qumran Scrolls. On our way back to the Mission we stopped at the Holy Cross Monastery, where we were heartily welcomed by Archdeacon Seraphim, who spoke fluent Russian. He showed us the tomb of the Georgian poet Shota Rustaveli.

At night we celebrated Divine Liturgy on Golgotha and in the morning set off for the Jordan Desert. There we visited the Monastery of St. George the Chozebite. The monks met us with chiming bells and told us about the life of the zealots whose cells are in the caves of the mountains. Then we started for Jericho, stopped by the Monastery and Church of

Prophet Elisha, saw the sycamore tree which, according to the Gospel, Zacchaeus had climbed to see Christ pass through Jericho.

* The pilgrims had to sweat over the climb of the Mount of Olives.

Our visit to the Monastery of St. Gerasimus of Jordan and talk with the Father Superior, Archimandrite Chrisostom, who with his own hands had transformed the cloister into a blooming oasis, brought us a sense of spiritual joy.

The abundance of greenery, walls covered with pictures of biblical and church history scenes make this place in the Jordan Desert a heavenly spot.

The programme of the day finished on the shore of the Dead Sea. The mountains in which the Qumran caves are situated, rose mysteriously in the last rays of the setting sun.

The next day we visited the Gorneye Convent. Our fellow sisters fulfil their difficult obedience far from the Motherland in a mountaineous country with rich exotic trees. The importance of obedience in the spiritual life of a Christian was the topic of the moving speech delivered by Bishop Anatoly after the Divine Liturgy, and listened to with great attention by the nuns of the convent. Sharing a festal meal in honour of the pilgrims Vladyka Anatoly acquainted the sisters with the Decisions of the Local Council of our Church, which had elected His Holiness Aleksy II Patriarch of Moscow and All Russia. He also answered numerous questions. After a visit to the birth place of St. John the Baptist nun Gavriila led us to the convent cemetery. There the Litany for the departed sisters was conducted. Later on nun Gavriila showed us the work being done on the improvement of the convent territory and the hostel.

The Saturday All-Night Vigil was celebrated in the beautiful Trinity Cathedral of the Mission.

At night we had another happy opportunity to venerate at the Holy Sepulchre and celebrate Divine Liturgy. Each time we visited the Churches of the Resurrection and of the Holy Sepulchre we were accorded a hearty welcome by the monks of the Monastery of the Holy Sepulchre, headed by the keeper of the Holy Sepulchre, Archbishop Daniel of Tabor.

Concelebrating the Divine Liturgy we clearly felt that we were all children of the One Holy Catholic and Apostolic Church, bringing to the world the good tidings of the salvation and peace in our Lord Jesus Christ.

Two days were spent on Galilee. We made our first stop in Jaffa, on a large, though rather neglected plot belonging to the Russian Orthodox Church. The two nuns living here are unable, of course, to keep it in perfect order. Now and then priests from the Mission conduct divine services at the grand Cathedral of the Holy Apostles Sts. Peter and Paul. We conducted a moleben at the tomb of the Righteous St. Tabitha and continued our way along the Mediterranean coast to stop in Caesarea. There we saw the ancient amphitheatre and archaeological excavations where a plate with the name of Pontius Pilate had

been found, the ancient sea port of the Herod times, the Crusaders fortress of the 11th century, and the remains of stables.

We made our next stop in Haifa, and reached the top of Mount Carmel by cable car. From the top there is a beautiful view of the city and the sea port. We visited the Catholic Carmelite Monastery and were shown St. Elijah the Prophet's cave. In the centre of Haifa, high above the sea, there is a plot of land belonging to our Church. Two nuns live there, as in Jaffa. By evening we arrived in Nazareth. The Grand Church of the Annunciation towers over the city. We prayed at the place of Archangel Gabriel's apparition to the Virgin Mary, visited the spring of the Mother of God. It was Sunday and in many churches we came across splendid wedding processions. It was symbolic to see a wedding take place at the Church of Cana of Galilee where the Lord Himself had participated in the Sacrament and worked His first miracle—made the water wine. When the sun was already on the horizon and the hot Palestinian day was giving way to a cool evening we reached Tiberias.

Our Church has also a plot of land here. The hospitality of the nuns, the southern night on the shore of Lake Gennesaret, and the Liturgy at the Church of St. Mary Magdalene Equal to the Apostles were unforgettable. At supper and breakfast we were served "St. Peter the Apostle's" fish which can be

found only in the crystal clear waters of the lake.

The following day was devoted to the exploration of the Lake Gennesaret area. We visited the unique museum where one can see a boat from the times of the apostles, climbed the Mount of Beatitudes where we sang the *Our Father* and the *Beatitudes*, stopped at the catholic monastery at Tahpanhes to see ancient mosaics on the floor reminding one of the miracle of the loaves multiplied by the Saviour on this very place.

Capernaum welcomed us, an ancient town with old colonades and the remains of the synagogue in which Christ had taught. In a Greek church at the place of the healing of the paralytic we were served traditional eastern coffee. Going round Lake Gennesaret from the north we visited the place of the healing of the man with an unclean spirit from Gadarenes.

According to the tradition we conducted the Great Blessing of Waters on the Jordan.

Our pilgrimage came to an end. The rest of the time we spent in the Mission with the nuns of the Gorneye Convent. We left with a feeling of delight, for here in the far-away Palestine, the holy biblical land, there is a part of the Russian Orthodox Church, there are zealous prayer makers for the well-being of our Motherland.

Archimandrite SERGY,
MTA Inspector

CHRONICLE

Delegation of the Evangelical Church of Westphalia on a visit to the USSR. The delegation of the Evangelical Church in Westphalia, FRG, led by Praeses Dr. Hans Martin Linnemann was on a visit in the Soviet Union from August 23 to 29, 1990, at the invitation of the Russian Orthodox Church. On August 24, the delegation was received by Hieromonk Ioann Ekonomtsev, Deputy Head of the Department for External Church Relations, who answered the guests' questions. Then the delegation made a tour of the St. Daniel Monastery. On the same day they visited the Publishing Department of the Moscow Patriarchate, went sightseeing in Moscow and made a tour of the Kremlin. On August 25-26 the delegation was in Leningrad. They visited the Leningrad Theological Academy and Seminary, a number of churches, the State Hermitage, St. Isaac's Cathedral and laid a wreath at the Piskarevskoye Memorial Cemetery. They also met with the Lutheran community in the town of Pushkin and visited the German cemetery and some former Lutheran churches in Leningrad. On August 27, the guests acquainted themselves with the work of the Sofrino workshops of the Moscow Patriarchate. On the eve of the Feast of the Dormition of the Most Holy Mother of God, the delegation attended All-Night Vigil at the Patriarchal Cathedral of the Epiphany, and on the feast day itself, August 28, attended Divine Liturgy at the Cathedral of the Dormition in the Trinity-St. Sergy Lavra. After the service, Praeses Linnemann and his companions were received by His Holiness Patriarch Aleksy II of Moscow and All Russia. In the extensive and friendly discussion that took place His Holiness the Patriarch

thanked the Evangelical Church in Westphalia for the assistance given by the group of construction workers from Westphalia in restoring the Optina Hermitage. On the same day the guests had a discussion at the Moscow Theological Academy.

A delegation of the Christian Church Disciples of Christ in the USA, led by the Rev. Paul A. Crow, Chairman of the Council for Christian Unity of this Church, was on a visit to the USSR from September 7 to 15, 1990, at the invitation of the Russian Orthodox Church. The purpose of the visit was to continue the official dialogue between our two Churches, which began in 1987. The meeting took place on September 8 at the Moscow Theological Academy. This time the subjects of the discussion were "Diakonic (social) Ministry of the Church" and "Religious Education". On September 9, the Feast of St. Pimen the Great, the delegation from the USA attended Divine Liturgy celebrated by His Holiness Patriarch Aleksy II at St. Pimen's Church in Moscow. After the Liturgy His Holiness the Patriarch extended a warm welcome to the guests. In his speech the Rev. Paul A. Crow thanked the Patriarch and offered him congratulations on his election to the Patriarchal See. The delegation spent the following days in Leningrad and Kiev where they visited churches and museums and went sightseeing. During their visit to the Leningrad Theological Academy the American Christians had a talk with students trained for teaching at Sunday schools. In Kiev the delegation had a discussion with the assistant rector and the teachers of the Kiev Theological Seminary.

A trip to the USA. Bishop Vladimir of Tashkent and Central Asia and V. Chukalov of the Department for External Church Relations were in the USA from September 11 to 18, 1990, at the invitation of the Bishop-in-Charge and Primate of the Episcopal Church in the USA, the Right Rev. Edmond L. Browning, to attend a preparatory meeting of the Joint Coordinating Committee for Cooperation Between the Episcopal Church and the Russian Orthodox Church, which took place on September 12-13 at the Episcopal Centre and the General Theological Seminary in New York. Archpriest Aleksandr Golubov of the Patriarchal parishes in the USA acted as interpreter. In the process of negotiations the representatives of the Episcopal and the Russian Orthodox Churches agreed that the task of the Joint Committee was to promote cooperation between the two Churches and to prepare proposals for the implementation of cooperation through an exchange of experience in church life, literature and information in the fields of theology, spirituality and Christian education; theological talks; exchange of church delegations, students and professors; cooperation in charitable work; exchange of information concerning ecumenism, peacemaking and ecology. The participants expressed the hope that cooperation between the Episcopal and the Russian Orthodox Churches would contribute to strengthening ties between Christians in the USA and the USSR and mutual understanding between the two nations. On September 12 Bishop Vladimir and V. Chukalov paid a visit to the Bishop-in-Charge of the Episcopal Church, the Rev. Edmond L. Browning. They talked about bilateral cooperation. Upon the conclusion of the preparatory meeting

a reception was given in honour of the members of the Coordinating Committee. Among the guests was Archbishop Peter of New York and New Jersey (Autocephalous Church in America). On September 14, Bishop Vladimir accompanied by V. Chukalov visited St. Vladimir's Theological Seminary at the invitation of His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada. On the occasion of the Feast of the Exaltation of the Holy Cross (according to the new calendar), His Beatitude Theodosius celebrated Divine Liturgy at the Church of the Protecting Veil. He was assisted by Bishop Vladimir and the clergy of the Seminary. After the Liturgy, Metropolitan Theodosius and Bishop Vladimir exchanged speeches of greeting. On September 15, Bishop Vladimir accompanied by V. Chukalov visited St. Tikhon's Monastery and St. Tikhon's Seminary at the invitation of Bishop Herman of Philadelphia and Pennsylvania and with the blessing of His Beatitude Metropolitan Theodosius. On September 16 Bishop Vladimir had a talk with the Chancellor of the Autocephalous Church, Archpriest Robert Kondratik. In the evening of the same day, Bishop Vladimir officiated at All-Night Vigil at St. Nicholas's Cathedral of the Representation of the Patriarch of Moscow and All Russia in New York. On September 17, at the invitation of Archbishop Peter of New York and New Jersey, Bishop Vladimir celebrated Divine Liturgy at the Cathedral of the Protecting Veil in New York assisted by the clergy of the cathedral. In the evening, Archpriest Robert Kondratik gave dinner in honour of the Russian Orthodox representatives on behalf of the Autocephalous Orthodox Church in America.

Faith and Reason in the Light of Biblical Revelation

1. The Role of Faith in the Cognition of the World and Man

We have outlined the Christian teaching on the world—a teaching which is based on Revelation, and hence is a matter of faith. But the study and cognition of the world and man are laid claim to by other faculties of our spirit, namely by reason and experience. Observation and experience, backed by reason, seek to get to know Nature. Indeed, are not the immense achievements of science and technology eloquent proof that reason and experience are eminently suited to this purpose. Is any role left in this to faith, should it not rather be confined to religious matters, i. e., the invisible, heavenly world, God? Is there any basis for Christianity to evolve a theory of its own on the world and man? Would it not be more correct to draw a dividing line between the realm of faith and that of knowledge, attributing to faith the ability to penetrate the supramundane sphere, the sphere of eternal and absolute being, and leaving the cognition of Nature and man wholly to reason, based on experience? Would not such an approach dispose of the need to counterpose the Christian and extra-Christian teaching on Nature and man? To answer these questions we must analyze the relationship between faith and reason.

To begin with, we must state that the foundations of modern science lie precisely in Christianity. The ancients, with a few exceptions, proceeded from the existence of different "spheres" of being. They had no clear consciousness of the unity of being. It was Christianity, with its teaching on God as the Creator of all being, that finally established the doctrine on the unity of being. This, in turn, gave rise to the idea on the universal applicability of the principle of causality, on which the whole of modern science hinges. In fact, the history of natural science testifies to the constant influence of religious and philosophical ideas on the development of science. The scientific consciousness never (or rather, never up to the nineteenth century) steered clear of religious ideas, i. e., of the data provided by faith. Such is the testimony of history. The

link between science and faith was convincingly demonstrated by Academician Vernadsky in the essay "On the Scientific World Outlook" (see: V. Vernadsky, *Essay and Speeches*, Petrograd, 1922). References to the persecution of men of learning by Church authorities—something which took place in Western Europe—can do nothing to disprove it. In this respect, the conflict between religion and science has long since been allayed, and Western Christendom has long since admitted its mistakes. Today no one anywhere tries to restrict the rights of reason and experience in the study of Nature.

2. The Place Christianity Attributes to Reason

Christianity values reason so highly it may be called the "religion of reason". God's Son, Our Lord Jesus Christ, is called the "Logos" in the Gospel, and *logos* means both *word* and *reason* (Gn. 1.1). In the troparion to Christ's Nativity, the Church sings: "Thy Nativity, O Christ our God, has given rise to the light of knowledge in the world." There neither is nor can be anything irrational in Christianity, although its truths transcend the scope of our reason. They are suprarational, not irrational. But Christianity emphatically poses another question: on reason's limits. It became especially pertinent when, from the seventeenth century onwards, rationalism began to develop in philosophy, proclaiming the "autonomy of reason" and self-complacently asserting that our reason is the supreme arbiter both in the sphere of knowledge and in the sphere of faith. We have already mentioned the fact that modern culture has developed along secular lines, in isolation from the Church. This has been due precisely to these claims of reason, so it is vital to get a clear idea of its limitations.

3. The Limitations of Our Reason

Even in the exploration of Nature we not infrequently encounter things that could be called "irrational" or "extrarational". Goethe aptly re-

marked that "Nature is not divisible by reason without remainder." In other words, in rationalizing natural phenomena we always end up with a remainder that does not yield to rationalization. One could cite many examples, suffice it to mention those trends in modern physics which speak of a certain "indeterminism", i. e., deviations from the principle of strict causality in microphysics (notably in intra-atomic movements). But let us not discuss this fact at length, since these latest trends in microphysics are rather questioned. Let us point to another, unchallengeable fact showing the impossibility to rationalize every natural phenomenon—I am referring to individualization in Nature. Every individually living organism lives "for itself", is endowed with the instinct of "self-preservation" and works to maintain its being, i. e., asserts its individuality. But even more graphically individualization is displayed in chemistry—in the qualitative dissimilarity of the elements (hydrogen, oxygen, etc.). Matter is qualitatively heterogeneous, it is grouped into various "chemical individualities" (the "irrationality" of the phenomenon was pointed to by Dmitry Mendeleev, our distinguished chemist) which possess quite different physical and chemical properties (hydrogen is highly inflammable but it does not support combustion; oxygen, on the contrary, supports combustion but does not burn, and the like). All this cannot be rationalized. Our reason simply accepts it as a basic fact. It studies the interrelation of chemical elements (cf. the famous periodic table), but is unable to rationally reveal or interpret the "very beginning of individualization" in Nature.

Even more than in relation to pre-human Nature, the limitations of our reason are apparent when we deal with man. There is plenty of extra-rational knowledge in man, i. e., knowledge which is not determined by, does not depend on, our reason, and yet is genuine knowledge, and of vast significance in our lives. This includes every prompting of our heart, our feelings and our intuition. Pascal happily put it in the dictum: "Our heart gives us knowledge of whose foundations our reason has no inkling." This "knowledge of the heart" (at times mistaken, as the conclusions of our reason may be too) holds an extraordinary important place in our lives, and it is this knowledge that usually guides us in vital matters. Attempts to rely on our reason in such cases bring out the more graphically its myopia and limitations. And when it comes to matters that lie "beyond" our being, in loftier spheres, our reason either keeps silent, or its promptings are foolish. The Psalmist cites an instance: *The fool hath said in his heart, There is no God* (Ps. 14.1).

We must admit the duality of man's cognitive powers: there is reason with its ideas, and there is the heart with its illuminations. These illuminations

may reveal the profoundest truth to us. Let us recall the Lord's words: *Blessed are the pure in heart: for they shall see God* (Mt. 5.8). The living feeling of God is only given to our heart (if we are pure in heart). But apart from man's powers of knowledge being divided into reason and heart, one must say, as we did above, that reason is restricted even within its proper sphere of competence. It is in order here to recall Kant's great "antinomies" of reason. These are contradictory propositions which confront us with equally irresistible power, and yet with every member of the antinomy ruling out its antithesis. The particular content of the antinomies given by Kant (e. g., "the world is finite" and "the world is infinite", "the world has a beginning" and "the world has no beginning") has often been questioned, but the very existence of antinomies in our reason is beyond doubt.

4. The Participation of Faith in Cognition

The fact that reason's powers are limited does not prevent us from recognizing the reality of the "supra-rational", of what our reason is unable to conceive. Here the work of reason is complemented by faith, and this combination of faith and reason is possible because manifested in both is the life of the human spirit. The difference between reason and faith is not limited to the difference in the content of what is recognized by reason and what is revealed to faith. This content may be identical or different. The inner unity of reason and faith stems from the fact that inherent to both is the illuminating strength given us by Christ. In the words of St. John (Jn. 1.9), the Lord lights every man that comes to the world. From this light, which is introduced into our souls by Christ, derive both the light of reason and the light of faith. Hence, their complete unity is only possible if we are in Christ. If our spirit does not live in Christ, a wall, as it were, may easily rise between reason and faith.

But has faith a role to play in the cognition of Nature and man? And if faith is capable of revealing things to us concerning the world and man, can reason apply its own instruments to these revelations? Certainly, yes. Faith's assertions, based on Revelation, may be supra-rational, i. e., beyond reason's powers of comprehension, but they cannot be irrational, that is to say, they cannot contain contradictions. Christian faith allows, and indeed demands, reason to be applied to getting a better understanding of faith's assertions, but it is a condition of truth that we follow Christ, that we adhere to the Church. Individual reason often proves to be impotent. We must heed the reason of the Church, as manifested in the decrees of Ecumenical Councils and in

Holy Tradition. In general, it is not faith that conflicts with reason; it is reason divorced from the Church that comes into conflict with the data provided by faith.

In the study of Nature, the evidence of experience and the construction of reason may, for instance, disagree with what the Christian faith gives us. Such disagreements should not disconcert us. We must not pass them over in silence. We must remember that the hypotheses of science are in a state of perpetual flux, with new ones replacing old ones. The study of Nature must of necessity be free, and this is precisely why it does not mark time. These changes and oscillations in scientific construction may worry our religious consciousness, but we must honestly and openly state the disagreements (existing at this particular time) between certain assertions of science and the teachings of our faith. Yet the truth is indivisible: our faith in Christ is, precisely, our faith in the Truth. As the Lord Himself said: *I am the way, the truth, and the life* (Jn. 14.6).

However, one must distinguish between the teachings of faith and teachings springing from other sources. Christianity knows of no world outlook that is "obligatory" for all believers, we are free in shaping the synthesis of science and philosophy called "world outlook." True, in the Middle Ages and even in the modern age, Western Christianity did stipulate a certain type of outlook as obligatory, but precisely this imposition of a definite system of views led to a tragic defection from religion in the West, a defection that had innumerable grievous consequences both for the Church and for culture. The West's sad record of the Middle Ages teaches us that religion's involvement in cognition must be confined to matters of principle, to the fundamental questions. To clarify this, let us discuss a point cardinal for religion and science—the permissibility of the recognition of miracles.

5. Are Miracles Possible?

In extra-scientific thinking, i. e., in ordinary life, there has been and still is a tendency to treat as a miracle everything that is unusual or hard to explain. Primitive people saw a miracle, that is to say a direct intervention of divine powers, in everything. But as science developed, many things that had been regarded as miracles turned out to be the result of the operation of various forces of Nature. Thunder and lightning, earthquakes and floods have long since been traced to natural causes. The progress of science, therefore, gave rise to a skeptical view of miracles. The credulity that used to be and still is associated with the use of the concept "miracle" has, with the accumulation of knowledge, made people deny the very possibility of miracles.

Science altogether has developed as the "study" of Nature, as penetration to her inner laws. Hence the psychological predisposition of scientists always to look for "natural" causes where the conventional consciousness readily sees a miracle. Owing to the successes of science, the principle of determinism, t. e., the recognition that all phenomena in Nature are subject to the law of causality, has obtained an absolute validity. But if everything, literally everything, in Nature occurs according to the law of causality, then there seems to be no room left for miracles at all? In the scientific consciousness and later, with the growth of education, among the general public too the conviction spread that the scientific understanding of Nature had ousted and indeed abolished the concept of miracle, that insisting on the possibility of miracles was incompatible with the scientific study of Nature. Many, especially among scientists, have made this notion their own to such an extent that the recognition of miracles appears to them either as a sign of ignorance or as a deliberate attempt to restrict the right of science to explain natural phenomena in terms of causality. Some learned treatises proclaim the use of the concept of miracle today inadmissible.

This question is of extraordinary importance in religious life. To clarify it, let us first discuss the possibility of miracles in principle and then speak of the reality of miracles in specific cases.

The principle of determinism correctly expresses the general tendency of scientific cognition, but may we really treat causality as universally valid and absolute? To begin with, we must point to the concept of chance, which challenges the universal validity of causality. But does the concept of chance itself retain any meaning when confronted with the incontrovertible proof of the reality of causal links provided by the development of science? Is it not so that we only speak of chance when we fail to find a causal explanation?

The concept of chance had a solid place in the philosophy of antiquity and is accepted in modern philosophy too. However, it was not until the nineteenth century that it was given a form (by the French philosopher Carnot) which not only does not conflict with the idea of causality but actually follows from it direct. According to Carnot, it is in order to speak of chance when there is a meeting of two (or, indeed, more than two) causal series neither of which depends on the other. If two bodies, one moving along the line AB and the other along the line CD, meet, neither the fact of their meeting nor the point at which it occurs is predetermined by either of the two causal series. The body moving along the line AB may never meet the other body, but if such a meeting does take place it will be as accidental to the first body as to the

second. Chance is, precisely, a meeting of two mutually independent causal series.

However, it is plain that such a meeting of two independent causal series can be brought about or, on the contrary, prevented by, some third, extraneous factor. For instance, a car moving at a high speed along the line AB may suddenly collide with a car moving along the line CD. But such a collision can be prevented by either of the drivers if he turns aside or puts on the brakes in good time. The causality determining the movement of each car is not upset but merely modified by the actions of the driver. Similarly, in real life, things can be arranged in such a way that two people none of whom intends to meet the other do meet, with this "chance" encounter resulting in consequences for each of the two which would not otherwise have occurred. But is it not within God's power to arrange such "encounters", i. e., direct and modify the processes at work in the world, among people, without infringing the law of causality? Certainly, it is. God may intervene in the life of the world without violating the pattern of its existence (a pattern laid down by Himself), and He may do so precisely by modifying what had been prepared by the previous course of events—He arranges a "meeting" of hitherto mutually unconnected events. God can direct the course of events in accordance with His will, with His Providence, without upsetting existing causal connections. Such an understanding of miracles, which does not abolish the law of causality in principle, is quite and fully compatible with determinism.

But how can we know whether a "crucial" meeting was brought about by God's making things take a certain course, or whether it was really due to "pure chance"? I. e., how can we know whether this meeting was miraculous or accidental? What we are concerned with here is the reality of miracle. Let us look into the matter.

6. On the Reality of Miracles

We are speaking, for the present, of such miracles as do not involve a breach of the law of causality. Here God's intervention, his beneficial help in the life of the world, take the form of bringing about a "meeting" of various forces and making something happen. If we take a specific example, let us say a cure, the main, and unchallengeable, indication that it really was due to God's help, to a miracle, would be that this cure was inexplicable in terms of the previous condition of the patient. A striking cure of this kind is described by the famous scientist Carel in an essay entitled *Journey to Lourdes*. He was accompanying a lady who had

peritonitis, in an advanced stage which made a recovery impossible, to a spring in Lourdes, the site of an appearance of the Virgin. He witnessed the lady immerse herself in the water, and an instant change occur in her condition. A medical examination showed that all symptoms of morbidity had gone. As Carrel himself says, this incident wrought a total change in his attitude to religion. Numberless instant cures of this kind have been registered. Skeptics tend to attribute such cures to "auto-suggestion" (what is known as "healing faith"), but in some instances this explanation alone is insufficient. In many cases there can be no talk of auto-suggestion at all, since the patients involved were babies....

The many cures which cannot be explained by natural causes must therefore be attributed to the intervention of God. And this suggests that God may also intervene in situations where no inexplicable changes are in evidence. If there can be no doubt about God entering our lives in these otherwise inexplicable situations, there can be no objections of principle to admitting the possibility of God's intervention in situations where one could try to attribute everything to the natural "course" of things. Believers often see a miracle, God's assistance, even in things that can be fully explained by natural causes. What can we say to this? While we cannot demonstrate beyond a doubt God's intervention in our lives in such cases, neither can we deny it merely on the grounds that the desired change that has occurred can be explained without it. This applies, in particular, to our prayers for somebody or something. If what we fervently prayed for has come true, how can we rule out the possibility of beneficial help from on high? This possibility can neither be categorically asserted (since the event that has occurred can be explained by the natural course of things) nor can it be ruled out. If one in material need receives help from a visitor, how can we deny the possibility that this visitor was sent by God? The eyes of a believer, and his alone, perceive the reality of a miracle where the non-believer will only allow a "natural" explanation. Admittedly, believers are always in danger of falling into "credulity", but *abusus non tollit usum*, i. e. abuse never compromises proper use. The tendency to see miracles at every turn does not compromise the correct attribution of certain facts to beneficial help from on high.

7. The Miracle of the Saviour's Resurrection

So far we have spoken of miracles which take place within the sphere of operation of the law of causality. But can the concept of miracle as beneficial help from on high be extended beyond

that sphere? In other words, can miracles involve violations of this law?

First of all, one might ask: Why not? The law of causality operates in the world at God's will, so why, in principle, may we not assume that in special cases it is suspended by God? In fact, it would be more accurate to speak not of the suspension of the law of causality but merely of a return to the order of things created by God originally and destroyed by the progenitors' fall. In particular, the Resurrection of the Saviour was the most important miracle (which, as it were, obscures all others). The resurrection is really unthinkable in the "natural" order of things, but originally death did not exist on earth (*God did not make death*, says The Solomon Wisdom, 1.13). However, today everything on earth is subject to the law of death. No wonder, therefore, that the Saviour's Resurrection was and remains something "unbelievable". Originally, the Lord's closest pupils did not believe it either. Thomas was plagued by doubts even after his fellow apostles had accepted the fact, and it was not until he saw the Lord with his own eyes that he was thoroughly convinced of the reality of His Resurrection.

Faith in Christ's Resurrection has been the cornerstone of our faith, and those who reject the Resurrection, are dead to the great mystery of the Church. This applies to Leo Tolstoy who, being a rationalist, repudiated the reality of Christ's Resurrection (this is why there is no mention of it in his translation of the Gospel). He only saw in Christ a teacher of life, endowed with divine power to the same extent as any human being.

Tolstoy was one of the many distinguished minds of the recent past who did not believe in the Resurrection and were therefore unable to share in the great mystery of the Church. They are only willing to concede that the Lord's disciples believed in His Resurrection. These disbelievers have thought up many hypotheses to explain the disciples' faith (the initial spark which ignited the flame of faith still burning today), but all of these hypotheses are so far-fetched one cannot take them seriously, while the unshakable belief of the Lord's immediate disciples and those who came to believe in Christ on the strength of their witness, to this day remains a living source of Christian faith. Let us look at some of these hypotheses to see their untenability.

8. The Unchallengeable Reality of the Resurrection

Of the various attempts to deny the Resurrection let us first consider the one described in the Gospel (Mt. 28. 12-15): the Jewish

elders, seeing Christ's sepulchre empty, taught the soldiers who had guarded the grave and witnessed the Angel roll back the stone from it that they should say everywhere that they had fallen asleep and the disciples stole Christ's body while they slept. The fact that the sepulchre was empty, witnessed by the elders, gave rise to this fable, of which the Gospel says: *and this saying is commonly reported among the Jews until this day*. But if everything had happened as taught by the Jewish elders, that is to say, if the disciples had carried away Christ's body by night and secretly buried it, and then preached on His Resurrection, how could they have accepted martyrdom for the sake of this lie? Would they have been able to make others believe in Christ's Resurrection if, according to this hypothesis, they had known better than anybody else that Christ had not risen? Clearly, the disciples' profound faith in His Resurrection makes this fable of the Jews crumble.

Just as little credence must be given to another hypothesis: that Christ did not die on the cross but merely fell into a state of profound unconsciousness, and then came to in the sepulchre under the impact of the nocturnal cold, and escaped, having rolled the heavy stone aside by Himself. If this had really been the case, i. e., if we make the incredible assumption that Christ really could "come to" and even roll the stone aside and escape from the sepulchre, the question remains: how could the soldiers guarding the sepulchre let the half-dead Christ get away? If He had just "come to", the natural assumption would be that He took shelter at the home of somebody close to Him. And these people, who must have witnessed His real death, nonetheless came to be infused with faith in His Resurrection? Obviously, this hypothesis crumbles too. And, as we read in the Gospel, Christ did not appear to the pupils as one who had barely been able to make his way to them after coming off from the cross, half-dead, but in the flower of life, as one who had really been resurrected.

There seems to be much more, at least at first sight, to yet another hypothesis: namely, that the pupils did in fact "see" Christ after His death, but only by way of hallucination. The fact of hallucinating is of course possible, but one must remember the pupils' psychological condition after the crucifixion. They were depressed and utterly confused. Suffice it to read Luke's account of the two disciples' trip to Emmaus (Lk. 24. 13-34). Being so depressed, could they have "hallucinated" in this manner and could this have led to a firm belief in Christ's Resurrection and their impassioned preachment of it? They might, of course, have had a fleeting "vision" of Christ, but it could not have had a lasting effect, for it would have vanished without a trace precisely in view of their deep sorrow. And if a hallucination had in fact taken hold

of their souls, it would have meant that they had lost their psychical balance, and instead of being seen as embodiments of spiritual health and spiritual strength, which alone made possible the spread of Christianity, they would have been generally regarded as mental cranks. Even in this condition, they would have been able to "infect" others psychically, but not to call forth that new life which served as the living source of the creative flowering of the early Christian community.

There is only one way of this impasse—to recognize the reality of the Resurrection, i. e., of this amazing miracle. But in a certain sense this miracle has been repeated in the world over and over again. Believers in Christ's Resurrection are well aware that it is not they that impart vitality to their faith—on the contrary, it is their faith that imparts vitality to them.

The miracle of Christ's Resurrection is more real than every other reality in the world. It does of course cancel the law of causality, but in a nature already damaged by the fall. Christ's Resurrection restores to the world the vitality that was inherent in pristine nature, it reconstitutes the order of being which was upset through the fall.

9. Knowledge Must Not Be Opposed to Faith

Now we may sum up our discourse on faith and knowledge. The Christian religion does not

abolish the study of nature, but it recognizes the possibility of God's action in the world, both within the sphere of the law of causality (through a "meeting" of two mutually independent series of causes) and beyond its confines. Science can and must look for "natural causes" behind the apparently mysterious or inexplicable, but it must not rule out the possibility of God acting in the world. So there is no reason at all to oppose knowledge to faith: Christianity recognizes the rights of reason, but it also recognizes its limitations. It simply rejects reason's "autonomy"; the limitations of reason make it impossible to place reason above faith. Faith improves reason's vision, it complements reason in understanding things reason cannot comprehend on its own. But our faith also deals with supra-rational truths, and here we must, in all humility, concede reason's limitations. Rather than contrasting faith and knowledge, the Christian combines them, and this not only in regard to the invisible world, but also to the world revealed to us in experience. Let us therefore proceed to more specific matters in which the mutual proximity of faith and knowledge is clearly manifested. Uppermost among these is the general question concerning the relationship between God and the world. In Christianity this relationship is epitomized in the concept of the creation.

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(To be continued)

Kyrio Pascha

In 1991, two great Church festivals fall on March 25 (April 7, New Style): Pascha (Christ's Glorious Resurrection) and the Annunciation of the Most Holy Mother of God.

On Resurrection day we rejoice in commemorating the rising from the dead of Christ the Saviour, incarnated through the Most Holy Virgin Mary. The Lord's incarnation, initiated with the Annunciation made to Mary by the Archangel Gabriel, is a great, unfathomable mystery. Faced with it, we can only be filled with awe and glorify God's untold love, thus manifested to us. According to the witness of the Church, the Annunciation was the beginning of our salvation, and what was thus begun culminated in the Resurrection. The two great feasts, which coincide this year, mark events that were separated in time and space, but they form a unity by virtue of the mystery and power they express. They represent two stages of one mysterious act, the act of our salvation in Christ Jesus.

The feast of Christ's Resurrection is called Pascha, a name derived from the Hebrew word "pesach", "to pass over", or, according to another ancient interpretation, from the Greek word *páscho*, "to suffer". Pascha is the name of the Old Testament festival to commemorate the ancient Jews' liberation from slavery in Egypt (Ex. 12.24). In the Christian Church, Pascha came to signify the transition from death to life, the passage of God's Son, through His miraculous Resurrection, from this world to the realm of His Heavenly Father.

Pascha holds pride of place in the series of Christian Orthodox feasts. As we sing in the Paschal canon, it is *the feast of feasts and the Triumph of Triumphs* and it *surpasses all festivals as much as the sun surpasses the stars*.

Pascha is the oldest holiday of the Christian Church. It dates back to the age of the apostles. The Ancient Church combined two recollections under the name of Pascha: that of Jesus Christ's Passion and that of His Resurrection. These events were commemorated on the days preceding and following the day of the Resurrection, a fact reflected in the names: Crucifixion Pascha, or Passion Pascha, and Resurrection Pascha. Accordingly, the former was observed by fasting and the latter by festive rejoicing. Later on, these days were called Passion Week and Bright Week.

In the early centuries of Christianity Pascha was not celebrated simultaneously everywhere.

In the East, in the Churches of Asia Minor, it was observed on the 14th day of the spring month of Nisan, regardless of what day of the week it was. Western Christians celebrated it on the first Sunday after the spring Full Moon. The First Ecumenical Council (Nicaea, 325) decreed that Pascha should be celebrated simultaneously by all Churches. All Orthodox Churches have to this day abided by the following procedure for calculating the date of Pascha, as prescribed by the Alexandrian Paschalia:

This feast is always to be observed on the first Sunday after the spring Full Moon which falls upon or immediately after the Spring Equinox.

Under a decree of the First Ecumenical Council, Holy Pascha cannot precede or fall on the Jewish Passover, but must follow at least one day later. The Western Churches, which at present use the Gregorian calendar, do not observe this decree. With them, Easter sometimes coincides with Passover or precedes it.

The Annunciation of the Most Holy Mother of God is another great Christian feast. It dates back to the third century and commemorates a momentous event described in St. Luke's Gospel (1. 26-38): God sends the Archangel Gabriel to the Virgin Mary in the Galilean city of Nazareth. Gabriel addresses Her with the words: *Hail, thou that art highly favoured, the Lord is with thee*, and tells Her that God's Son is to be incarnated through Her for the salvation of mankind. The Virgin receives the Heavenly message with faith and humility. With the simplicity of trust and obedience She becomes the Most Pure Vessel for the Incarnation of the Limitless: "the Son of God becometh the Son of a Virgin".

Since the first centuries of the Christian Church the feast of the Annunciation has been observed on March 25. Early Christians variously called it the feast of Christ's Conception, the Annunciation of Christ, the Beginning of the Redemption, and the Angel's Annunciation to Mary. It was not until the seventh century that the name of Annunciation of the Most Holy Mother of God was definitely established.

There was a moving Christian custom: on Annunciation day, the day when freedom was proclaimed for the whole world, caged birds were set free.

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The day of Christ's Glorious Resurrection coincides with that of the Annunciation very seldom. This was the case last in 1912, and prior to that in 1828, 1817, 1744, 1733, 1722, 1627, 1554, 1549, 1543, 1459....

The dates of Pascha and the other movable feasts recur in one and the same order within the space of 532 years, which form the "great Paschal cycle" or "indiction". Within 532 years, i.e. within the whole of the indiction, Pascha only falls on March 25 twelve times (the current indiction began in 1941). Under the Church Rule, if these feasts coincide, the Annunciation service is neither cancelled nor postponed. As a result, the festive liturgy on the first day of Pascha commemorates both Christ's Resurrection and the Annunciation of the Most Holy Mother of God.

Pascha coinciding with the day of the Annunciation is called Kyrio Pascha. If we translate this as "the Lord's Pascha", the name will apply to any Pascha, regardless of the day on which it falls. In reality, however, the name is only used to designate Paschas which coincide with the feast of the Annunciation, March 25, and so the correct translation is not "the Lord's Pascha", but "Master Pascha", the true, genuine Pascha. Moreover, significant as the coincidence of Holy Paschas with the Annunciation day may be, the name "Kyrio Pascha" has no relation whatever to the feast of the Annunciation. The true, genuine Pascha, the "Master Pascha", i.e. the "Kyrio Pascha", is a Pascha which coincides with the real, historically known day of the Resurrection of our Lord Jesus Christ. A Pascha falling on March 25 was called "Kyrio Pascha", in Byzantium, not because the great feast of the Annunciation fell on that day, but because almost all ancient Eastern chronologists (beginning with the early fifth-century Egyptian monk Annianus) were convinced that Jesus Christ was martyred on March 23 and resurrected on March 25, A. D. 31 (in the year 31 the Jewish Passover, in fact, fell on Saturday, March 24, and the Christian Pascha, according to the Alexandrian Paschalia, fell on March 25). Hence, when Pascha, calculated on the basis of the Alexandrian Paschalia, fell on March 25, it coincided, in the opinion of Eastern chronologists, with the historical day of the Lord's Resurrection. Therefore, the name "Kyrio Pascha" could be applied to the Pascha falling on March 25 even at the time when the Eastern Church did not yet celebrate the Annunciation on that day.

It should be noted that up to the fifth century the historical day of Jesus Christ's Resurrection was, according to ancient tradition, considered to be March 27. Originally, it was the Pascha falling on this particular date that was called Kyrio Pascha. But this date did not agree with the Alexandrian Paschalia, which had been adopted throughout the East towards the end of the fourth century. Since, under it, Pascha only fell on March 27 in the years A. D. 1 and 12 and then not until A. D. 91, Annianus assumed March 25, rather than March 27, to have been the historical day of Christ's Resurrection and assign-

ned the name of Kyrio Pascha, originally denoting the Pascha of March 27, to this date.

Yet according to the thirteenth-century Byzantine writer Matfei Vlastar', not every Pascha falling on March 25 is a Kyrio Pascha. For apart from the feast falling on that day, there is the additional stipulation that the phase of the Moon must be the same as on March 25 in the year of Christ's crucifixion. There are four such coincidences in 532 years, i. e. within one indiction (as was mentioned above, Pascha occurs twelve times on March 25 during this period), and the most recent case was in 1912. However, in late centuries no distinctions based on the phases of the Moon were made any more, and the idea that March 25 was the historical date of Christ's Resurrection was virtually consigned to oblivion. March 25 was now seen above all as the feast of the Annunciation, and this found its reflection in the commentaries to the Pentecostarion. Subsequently, when, in keeping with the calculation of later Paschalia, April 1 came to be treated as the historical date of the Resurrection, the view gained currency that Pascha falling on March 25 was called Kyrio Pascha precisely because it coincided with the day of the Annunciation.

The question as to the real historical day (and year) of Christ's Resurrection remains open. Different sources give different dates, such as March 27, A. D. 30. The years 31 and 29 are also named.

The feasts of the Annunciation and Pascha celebrated this year on the same day, are of great importance to our salvation. Hence the universal jubilation, expressed in the hymns of the Holy Church: "Today there come glad tidings of joy it is the feast of the Virgin..."; "Now are all things filled with light; heaven and earth, and the nether regions. Let all Creation celebrate the Resurrection of Christ."

The Holy Church calls upon everyone without exception to join in her celebration, she embraces everyone with equal love, and all people, like the obedient children of a loving mother, forget whatever enmities have divided them, and greet each other with the words "Christ is risen!" and "Indeed, He is risen". A triple mutual kiss seals their reconciliation and mutual love, a kiss symbolizing universal forgiveness and our reconciliation with the Incarnated God, Christ the Saviour, Who died and was resurrected.

S. NOSENKO

Clergyman Amidst People

(Reflections of a Pastor)

Politeness adorns every person and, together with modesty and tact, is an essential trait of a clergyman. The skill to choose and develop interesting and useful topics, to lead a sapid discourse reveals the spiritual level of an interlocutor, his erudition and interests. Moderate and intelligent humour free from bile and malice enriches conversation. A clergyman must refrain from striving to become the "life and soul" of the party, a sort of jovial fellow who spouts not too fresh or subtle jokes, and from gossiping.

Dignity, the honour of his rank demand from a clergyman great circumspection both in choosing friends and interlocutors and in associating with unfamiliar people. A clever, interesting speech can do a lot. One must not enter into debates and disputes on faith with unknown people and in places quite unsuitable for the purpose. It is silly to flaunt your "ego", your erudition, merits and acquaintances always and everywhere. One needs not shun people or reply to their questions dryly or even rudely. It is necessary always to tell the truth and be sincere and honest with other people. Punctuality, accuracy¹ and good manners are very important. A clergyman may find himself among different people and in any society he should behave exactly as an Orthodox clergyman who is fully and sincerely aware of his position, his rank. It is easy to injure one's own dignity, the dignity of the Church, the honour of a priest but it is far from simple to win genuine respect and authority.

A priest cannot "play a part", behave differently in different circumstances; he should preserve his identity always and everywhere. People around him will invariably feel and censure any hypocrisy, affectation or falsity.

If you come on a visit show respect for your hosts, for their customs and hospitality. Never disdain bread and salt offered from pure heart. But it is necessary always to remember whose house you enter or whom you bring to your own home. There are many pitfalls and hazards on this road!

Good speech is essential for a clergyman. He must speak clearly, correctly, using literary language free from any slang words. Speech shows the level of a man's culture.

The skill to listen to and to hear other people is indispensable for a clergyman. To listen to a person, to give him an opportunity to speak his mind—is very important. A clergyman must listen to a person without interrupting him, without dismissing his arguments even if they differ from his own views. Intervening into a conversation, interrupting your collocutor or jeering at him are all signs of rudeness and lack of culture.

You should not make everybody listen only to you and always agree with you. You must not thrust yourself upon people, teach, criticize and jeer at those present or make rude remarks. There must be no place for rudeness in a clergyman's behaviour. A rude word, action, jesture or peremptory shout will never do credit to a clergyman. Rudeness is always a manifestation of low, poor culture. Anger, hot temper, meanness, rancour are, naturally, negative attributes of any civilized person, more so of a religious person.

A priest's word must be truthful and honest. A pastor must always remember that he is responsible for every word spoken by him since a priest's incorrect behaviour or a rotten word may seduce a lot of people. One must resort to humour with discretion. Whereas purely Church, parish themes touched upon in conversations are clear to religious people they may not be understood by or be useful for people who do not attend church but just show interest for it. A priest's clever, tactful discourse must not offend, embarrass or dishearten anybody. A pastor's word spoken from the ambo or in a private talk must resound with hope in God's love and God's

¹Continued. For the beginning see *JMP*, No. 2, 1991.

²Always be accurate. But if you cannot keep your promise it is necessary to give notice of it and make amends in advance. If you have taken a book or any other thing from somebody you must return it at an appointed time without being reminded.

mercy. A clergyman's mission is to call people to rebirth, repentance and salvation and not to frighten them away. Affability, cordiality, simplicity, open-heartedness and accessibility are positive features indispensable for a clergyman. Pride, insolence, haughtiness and self-conceit have always a negative effect. Among the problems fraught with danger for a priest are those of seniority and distribution of awards.

A feeling of gratitude is a very important and estimable human trait. A civilized person keenly feels the need to thank for consideration, for rendering a service, for kindness. One must remember, esteem and respect people for their consideration and kind attitude. A high moral duty of every person is to remember his parents, mentors and benefactors, to pray for them and speak about them with gratitude. The fine words "thank you" adorn our life.

You should know how to behave in society, how you should sit, stand or move—for all this can and must be done gracefully, easily, without offending or hurting anybody. By the way, you must do your best not to turn your back on people.

Tactfulness, genuine politeness, courtesy are essential features of a refined person. You should not forget such good, polite words as "let me please", "will you please" or "I beg your pardon", "sorry", "be so kind", speak too loudly or address a person sitting far from you across the table, should not point to anybody with a finger, a knife or a fork.

Subjects depressing mood and appetite should not be taken up at table. One must never make critical remarks about food, lay-out and service—it is insulting to the host. Never take notice of oversights on the part of your hosts or people sitting next to you. Eat what is served and, of course, never mention your own and other people's ailments or speak about recommendations given by doctors.

It is not accepted in our Church for clergymen to smoke. A smoking priest or deacon is a repulsive sight for our believers.

One must not sit down or get up from the table before older people. If you are the oldest among the guests take your seat after an invitation from the host and get up when you see that everybody has finished eating. It is proper to conclude a meal with the host's consent.

If you have to leave earlier than other guests make an apology and retire with a general bow. But it is necessary to bid farewell to the host personally. Do not let them make a fuss about waiting on you or help on with your coat, etc. Self-attendance is always the best thing.

If you are the host introduce your guests to each other when meeting them, provided they are not acquainted, and call everybody by the

full name and patronymic; also introduce members of your family. It is important for all the guests to enjoy their host's attention and for the conversation to be interesting to everybody. The guests must not be invited to dinner-table too soon, it is necessary to engage them in conversation for some time. The host must show each guest to his place at table. Men are not to be seated next to his wife and the host should not sit at the head of the table.

You have to treat your guests heartily, sometimes even persistently, but without pressing.

It is important to pay more attention to the ladies and the aged. One should not take notice of his guests' slips or make edifying remarks and admonitions.

The style of a reception depends on the guests you invite and the occasion on which it is arranged. But the style that determines everything in a priest's household is specific: excesses, noise, the roar of music, etc., must be excluded. The joy of communion with people lies beyond all this. The behaviour at home and on a visit is always one and the same. But at home the duties of the host demand greater subtlety and breadth of mind.

You must always take into consideration the place and nature of a talk as well as its participants, to know when, with whom and what you can discuss. It is a great art to fall silent in time! To speak so as not to offend or hurt anybody, to speak amusingly, smartly—is a matter of tact and abilities of a person.

Loud laughter is out of place during a discourse. Just as a deliberately gloomy, reticent interlocutor putting on airs causes bewilderment.

A wrist-watch has long become a necessity for many people but it should not be seen from under the cuffs or rosary during a divine service.

When listening to a person it is indecent to peep at your watch for this shows that you are not disposed to listen to him.

It is no good either to look at your watch during a divine service. But if you agreed with somebody to meet at a particular time don't be late since accuracy is one of the requisites of a polite person. The ability to cherish time and use it correctly is also a question of culture. You must alternate occupations, kind of labour—this is the best relaxation.

Leisure must be active.

Particular attention should be paid to contact with foreigners: this requires great tact and circumspection. It is fine, of course, if a clergyman speaks foreign languages, knows history, literature and customs of peoples from many countries.

Showing consideration for other people is a very important trait of a civilized person. To give a hearty welcome, have a friendly talk, see a man off, congratulate on a memorable

te, visit a sick person, enquire about his life and health, send greetings, write a letter, forward prompt reply, invite for a visit, etc.,—these are the numerous manifestations of consideration for people revealing the fineness of a human heart.

Special note should be made of a gift. It may be given in token of respect, friendship, love for one's kith and kin, and should be chosen with taste and tact. An elegant, useful, memorable thing, a thing that can adorn life, is a fine present. It is a great joy to make a present to a close friend from the bottom of your heart, while a gift given as a bribe is a base, disgusting and intolerable phenomenon. Do not accept a present from your subordinates, from unfamiliar people and strangers. Such a present may turn out to be a bribe, an advance or a pledge binding on you.

A clergyman's attitude to a shrine, to his friends and colleagues, to his mission and his duties, to his superiors and chiefs forms an important aspect of his life and work. The spiritual wealth of a clergyman is manifested in his attitude to the family, people around him, to man in general. In my opinion a person's attitude to women and children, and to animals is also very revealing.

A person's attitude to books, art, knowledge,

to the present and the past also demonstrates his cultural level. The skill of living means the skill of associating with people, of being useful, necessary and important to them.

The voice of a pastor's conscience—his inner strict censor—should be his guide. A self-critical, uncompromising attitude to himself, to his behaviour, to his knowledge and actions will help a clergyman to avoid backwardness, blunders, self-contentment, complacency and laziness.

A pastor must constantly have a vigorous sense of duty and an awareness of his own unworthiness, and also a desire to overcome all difficulties with God's help, to struggle against shortcomings, to improve and unfold.

The purpose of a pastor in the world of today is witness and ministry. A pastor is a vehicle of God's love of man, a son different from others but possessing all the loftiest and best human characteristics and serving the salvation of people.

Whether in church, at home or among people, an Orthodox clergyman always remains a devoted, whole-hearted toiler and, of course, a zealot; let the word not frighten anybody for there is no Christianity without a feat and, the more so, there can be no pastorship without it.

Archpriest ALEKSY OSTAPOV († 1975)

CHURCH MUSIC

"Let All Mortal Flesh Keep Silence..."

Медленно

C. A.

Да мол-чит вся-ка-я плоть че-ло-ве-ча, и да сто-ит со-

стра-хом и тре-пе-том, и ни-что-же зем-но-е в се-бе да по-мыш-

-ля-ет, и ни-что-же зем-но-е в се-бе да по-мыш-ля-ет:

Царь бо цар-ству-ю-щих, и Гос-подь, и Гос-подь гос-под-ству-ю-

-щих при-хо-дит за-кла-ти-ся и да-ти-ся, и да-ти-ся в снедь вер-ным

А-минь. Пред-хо-дят же Се-му ли-цы Ан-гель-сти-и со

ritard.

вся - ким, со вся-ким на-ча-лом и вла-сти-ю, мно-го-о-чи-ти-и,
 ми-го-о-чи-ти-и Хе-ру-ви-ми, и ше-сто-кры-ла-ти-и
 Се-ра-фи-ми, ли-ца за-кры-ва-ю-ще, и во-пи-ю-ще песнь:
 Ал-ли-лу-я, ал-ли-лу-я, ал ли-лу-я.

Paroemia Refrains

Слав-но бо про-сла-ви-ся. Го-спо-да
 пой-те и пре-воз-но-си-те Е-го во ве-ки.

BOOKS AND PUBLICATIONS

BOOK OF AKATHISTOI
Part I. Published by the
Moscow Patriarchate.
Moscow, 1989, 256 pp.

For the first time, the Moscow Patriarchate has issued a collection of akathistoi especially loved by Russian Orthodox believers. Four akathistoi were published by the Church in the early years after the restoration of the Patriarchy. Since the 1970s akathistoi have appeared in *Prayer Books*, in the *Journal of the Moscow Patriarchate* and in *Desk Calendars*. The present volume brings more to satisfy the believers' spiritual thirst. Other volumes are to follow.

The collection opens with the article "The Akathistos as a Hymn Genre." Its author, M. E. Kozlov, a lecturer of the Moscow Theological Academy and a Greek scholar, speaks in detail about the origin of the first hymn of this kind, the Akathistos to Our Holy Mother of God, composed in Byzantium between the seventh and eighth centuries. As can be seen from the hymn's contents, it was intended for the feast of the Annunciation. The celebration of the Akathistos Saturday, during the fifth week of Lent, dates back to the period when the feast of the Annunciation was observed on Sunday, and the Akathistos was performed on its eve. When the feast of the Annunciation became fixed on March 25, this Akathistos began to be treated as a song of praises to the Theotokos for the deliverance of Constantinople from the Avars and Persians. As a sign of special gratitude to the Mother of God the Church decreed that the Hymn should be sung standing, hence the name "akathistos", which means "not sitting".

From the same article we learn that as early as the 12th century, zealots of piety condemned attempts to create hymns modelled on the Akathistos to Our Holy Mother of God: one should "avoid the taint of novelty-hunting." However, in the words of Metropolitan Filaret Drozdov (†1867) of Moscow, "the theological judgement of the Holy Church deemed that it would be

inappropriate not to have as unusual and magnificent a hymn glorifying Christ the Saviour as the Akathistos to the Mother of God. And so an Akathistos to Our All-Sweetest Lord Jesus Christ was composed, a hymn imbued with the spirit of repentance, prayer, love and tenderness." We call it the Akathistos to All-Sweetest Jesus.

Further on the author dwells on two 14th-century hymnographers—Patriarchs Isidoros Bucharis and Philopheos Kokkin of Constantinople, preachers of the hesychastic tradition. He discusses the spread of Greek akathistoi from Mount Athos to Russia and the history of their translation, and also the spread of hesychastic ideas and the translation of the writings of distinguished hesychasts. It was in Russia that the tradition of akathistos singing was kept alive and developed; whereas in the Greek Churches of the post-Byzantine period it became almost totally extinct.

The composition of akathistoi became widespread in the Ukraine, with some of the new hymns making their way to Central Russia. The period between the 1840s and 1910 was the golden age of akathistos-writing in Russia. During that period 157 new akathistoi were published, and more than 300 rejected by Church censors.

Their florescence was greatly due to the efforts of Archbishop Innokenty Borisov (†1857) of Kherson, who did a great deal for the spread of these hymns. He also adapted some Uniate akathistoi for Orthodox worship. In the second half of the 19th century, everybody was composing akathistoi—clergy and laymen, professors and students. Every such composition was subject to strict Church censorship. However, the permission to publish was no guarantee of high spiritual or artistic value, although, as A. Popov, an early 20th-century scholar, says, even "relatively weak akathistoi give a great deal of comfort and do the Christians a lot of spiritual good."

The akathistoi in the present collection are arranged as follows: first those devoted to the Lord Jesus Christ, to the Theotokos, to various icons of the Theotokos, and then

those to the saints. Alongside the oldest and best-known hymns—the Akathistos to Our Holy Mother of God and the Akathistos to Our All-Sweetest Lord Jesus Christ—the collection contains relatively late ones, such as the Akathistos to the Resurrection of Christ composed by Patriarch Sergy of Moscow and All Russia (Stragorodsky; †1944).

For this volume, the compilers selected the akathistoi best loved by the people. Of those devoted to the icons of the Theotokos, they included the ones in honour of the Vladimir, the Iberian and the Kazan Icons, and also the icons "Consolation of All the Afflicted" and "Seeking of the Lost". Especially liked among the akathistoi devoted to saints are those to the Orthodox Prince St. Aleksandr Nevsky, to St. Aleksey of Moscow, to Apostle Andrew the First-Called, to Prince St. Daniil to Martyr St. John the Warrior, to St. Nicholas, to St. Panteleimon the Great Martyr and Healer, to St. Serafim of Sarov and to St. Sergy of Radonezh. The akathistos to St. Pimen the Great was published for the first time.

It was a good idea to give after every akathistos the *Life* of the saint or the history of the icon concerned. The brief notes take account of the contents of the hymn and contain in brackets, references to the particular ikos and kontakion relating to a particular event in the *Life*. The akathistoi to the Most Holy Trinity, to the Lord Jesus Christ and to His Resurrection, are followed by extracts from Father Grigory Dyachenko's *Catechetical Homilies* [Moscow, 1898], a book which was deservedly popular at the turn of the century.

The book is illuminated with saints' images and pictures representing episodes from holy history.

Metropolitan Pitirim of Volokolamsk and Yuriev acted as general editor. The book was compiled and edited by N. Lukin, staff member of the Publishing Department of the Moscow Patriarchate.

E. SPERANSKAYA

ЛѢТА ПОСЛАНИЕ СВЯТЫХЪ ЛЕОНІДЪ



THE LADDER OF ST. JOHN CLIMACUS

In his *Ladder* St. John gives directions to Christian life, which is a continuous and difficult ascent of the ladder of spiritual perfection leading the zealot to heaven. According to St. John, spiritual perfection is to be reached by thirty "rungs" that correspond to 30 years of the Life of the Saviour before He started his public ministry.

The first part of the book dwells on vices to be overcome by a true Christian (anger, unforgiveness, lie, despondency, idleness, greed for money, etc.); the second part reveals the concept of moral virtues leading to God (such as meekness, simplicity, benignity, humbleness of mind, impassibility, prayer, faith, hope, love).



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